ANNOTATED BIBLIOGRAPHY ON
JOB

Ahroni, Reuben. (1979) "AN EXAMINATION OF THE LITERARY GENRE OF THE BOOK OF JOB. *Tarbiz; 1980* 49(1/2):1–13.

> The book of Job is not drama, nor is it tragedy, and it is most certainly not comedy. In its structural patterns, artistry, aesthetic texture, complexity and particularity of formulation, it emerges as a unique literary composition. (Hebrew)

Ahuviah, Abraham (1986) "Why Do You Look upon Traitors (Hab 1:1–2, 4)? *Beth Mikra* 31(107):320–327.

> Compares the protests against injustice of Habbakuk, Jeremiah (12) and the book of Job. In Habbakuk 1, there are several stages in the development of the prophet's thought. He is dissatisfied with God's answer concerning the mission of the Chaldeans, and he looks inward for an answer. Since God's answer is irrelevant to the question of the prophet, he concludes that only faith will give strength to the righteous. (Hebrew)

Althann, Robert (1981) "MWL, `CIRCUMCISE' WITH THE LAMEDH OF AGENCY. *Biblica* 62(2):239–240.

> The lamedh following the passive of the verb mwl, "to circumcise," should be understood as the lamedh of agency, yielding the sense, "circumcised by" (so in Gen 17:10, 12; 34:15, 22; Exod 12:48; Jer4:4). The occurrence of ma-la-gul in the recently discovered Ebla tablets (third millennium BC) shows that circumcision by the deity in Deut 30:6; Jer 4:4; and Job 33:16-17 is a very ancient tradition.

Andre, Gunnel (1989) "Deuterojesaja och Jobsboken. En jamforande studie (Deutero-Isaiah and the Book of Job: A Comparative Study) *Svensk Exesetisk Arsbok* 54:33-42.

> A comparison of the final redactions of Deutero-Isaiah and Job in their use of the prophetic lawsuit (rib-pattern) leads to the conclusion that the source of this motif is not likely to be one of the three usual suggestions: the processes in "the gate"; the mythical judicial process portrayed at the New Year's festival; the Hittite vassal-treaty. No simple Sitz im Leben for the pattern is apparent for these two books, nor for the OT generally. (Swedish)

Arrarat, Nisan (1984) "On the "Fear of God" of Job. *Beth Mikra* 98:263–278.

> Notes the seeming contradiction between the Job of the prose story and the poem. Suggests that the righteous Job is really a poseur. The name, Job, suggests oyyeb 'enemy', and the land of Uz has associations with Edom, a negative overtone. The parties of Job's children are to be compared to the revelries of Ahasuerus and Pharaoh (Gen 40:20). Job's fear of God is an irrational fear of fate or of the arbitrary force of the dwell on high. Agrees with Satan's characterization of Job's fear of God. At the end of the book Job achieves true fear of God when he rejects his intellectual arrogance. (Hebrew)

Bacher, Shelomo (1980) "THE REFLECTION OF PROVERBS IN THE BOOK OF JOB AND ITS SIGNIFICANCE. *Beth Mikra* 83:349–355.

> The image of God which is reflected in the utterances of Job's friends is that of a God who is rational and good. Their view is the utilitarian view of Proverbs. Job's God is incomprehensible. The book of Job was intended for the scholar, not the popular reader. This is also evident from the level of the language of the book. (Hebrew)

Bacher, Solomon (1979) "GOD'S ANSWER TO JOB. *Beth Mikra* 25(80):25–29.

> Job 38 is seen as a specific set of answers by God to challenges raised by Job in chap. 3. Job argued that a moral order does not exist, to which God answers that a cosmic and moral order is operative. References to birth, darkness, and the singing of the stars in site latter chapter are echoes, thus emphasizing the interconnection of the two chapters. (Hebrew)

Bacher, Shlomo (1979) "GOD'S ANSWER TO JOB. *Beth Mikra* 24(78):305–308.

> Job 38, God's answer to Job, must be seen as relating to chap. 3. It is an answer to questions that were raised there. This is borne out by content and language patterns. The answer seeks to sh ow that all of God's creative and governing actions are benevolent and just. (Hebrew)

BAKER, AELRED (1969) "THE STRANGE CASE OF JOB'S CHISEL. *Catholic Biblical Quarterly* 31(3):370–379.

> Examines the complicated textual evidence for Job 19:24 to answer two questions: (1) Did celte actually exist independ ently of the Vulg ate text? (2) Did Jerome use this word o r certe? Argues that the text k nown to Jerom e's contemporary, Philip the Presby ter, contained the words vel certe.

Bakon, Shimon (1984) "THE ENIGMA OF ELIHU. *Dor Le Dor* 12(4):217–228.

> Reviews the different views of the relationship of the speeches of Elihu to the book of Job. Believes that they are integrally related, and anticipate key arg uments in God 's response from the whirlwind. Elihu points out the mystery of God's creation and the harmony in nature, which still leaves the moral question unanswered. Elihu teaches the concept of suffering as a warning from God, preventing further descent into sin. The imperfections in our moral world are no t in the sphere of nature but in hum an beings.

Bamberger, Bernard J. (1977) "JEWISH OTHERWORLDLINESS. *Judaism* 26(2):201–205.

> The contrast of a this-worldly Judaism to a n other-wo rldly Christianity n eeds much qualification. Belief in personal survival figures in Jewish faith since Job. Otherworldliness may affirm rather than deny the good things of this   world, desiring their perpetuation. Ascetics in Judaism were required to partake wine and meat on festival days, and all Jews bear the yoke of the com mandmen ts.

Barr, James. (1982) "HEBREW `AD, ESPECIALLY AT JOB 1.18 AND NEH. VII.3. *J of Semitic Studies* 27(2):177–192.

> The anomalous cad in Job 1:18 has frequently been revo calized cod. But this solution may not be as simp le as it seems. The vocalization `ad is clearly  supported by the MT , despite the existence of numerous late M SS which vocalize  Cod. The versional eviden ce also supports `ad. Suggests that cd, as well as its usual meanin g "wh ile," also had a rather uncom mon m eaning "w hile," and this is the m eaning in Job. The same meaning may be found in Neh 7:3. Nehemiah is suggesting that the gates should be kept shut during the heat of the day. An "Additional Note" by Jeremy Hughes offers a critique of Barr's view.

Barr, James (1971) "THE BOOK OF JOB AND ITS MODERN INTERPRETERS *Bulletin John Rylands Library* 54:28–46.

> Examines the book of Job in terms of its inner development and literary significance. Describes the stru cture of the book as we now have it. Discusses several approaches of scholarly studies: (1) linguistic research into the vocabulary of Job and its gramatical usage, (2) the study of comp arable work s in other ancient cuItures along with other works of the wisdom l iterature, (3) the attempt to reconstruct earlier and later stages in the development of the book, (4) the developm ent of a literary and aesthetic appreciation of Job. Discusses the elements of tragedy, movement of the plot, characterization, and   the central theme of the book.

Baskin, J. R. (1981) "JOB AS MORAL EXEMPLAR IN AMBROSE. *Vigiliae Christianae* 35(3):222–231.

> In patristic exegesis Job became a type of the crucified Christ, a symbol of righteous Gentiles, and a model of fortitude and faith. Ambrose, how ever, is unique among p atristic writers in that he interpreted Job solely as a moral exemplar. Job offered Ambrose the opportunity to preach the insurmou ntable imped iment of hea lth to salvation and the glo rious spiritual treasure aw aiting the steadfast suffere r. Ambro se was one o f the few patristic writers who felt it necessary to try to justify Job's seemingly blasphemou s remarks.

Blumenthal, Elke (1990) "Hiob und die Harfnerlieder (Job and the Songs of the Harpers). *Theologische Literaturzeitung,,* 115(10)::721-730..

Job 3:11-19 expresses a rare view of the world to come for the OT: a state of peaceful sleep, social peace, liberation of slaves, and abolition of distinctions between poor and rich. Nine Songs of the Harpers from Egypt (14th-11th cents. BC) are similar. They view the pyramids and tombs of the pharaohs as assurances for eternity. Only one heretical song, in the tomb of Neferhotep, priest of Amun under Haremheb (14th cent. BC) reflects more than external similarities to Job. There is no direct relationship between these texts and Job, but they share a common milieu. (German) JTW

Bogert, Elizabeth A. (1962) "THE DESOLATION AND SOLITUDE OF JOB A POSTULATE OF THE ESSENTIAL CREATIVITY OF SOLITUDE. *Muslim World* 52:322–330.

Just as many Christians see in the phrase, "I know that my redeemer liveth..." a prophetic reference to Christ, so many Muslims interpret Job's distress and suffering and his need of water to the Prophet's journey from Makkah to Madinah. The first point of this discussion is to probe beyond Job's suffering in general and to sense more sharply the nature of the emotions which he experienced both immediately and superficially. The second is to look for broader patterns of mood which cast their influence over the deeper currents of his psychic life. Finally, the investigation leads to Job's inner citadels in order to uproot for inspection the root of all human suffering–solitude. It is in the inner solitude that God answers out of the whirlwind.

Bowker, John. (1977) "THE SON OF MAN. *J of Theological Studies* 28(1):19–48.

Discusses the major issues in the "Son of Man" debate. Suggests there are two main biblical senses of the phrase "Son of Man", one (established particularly in Psalms and Job) that a son of man is subject to death, the other (Dan. 7) that he will be vindicated. Jesus, according to Mark an portrayal, combined both senses, and spoke of himself as an ordinary man, subject to death, who nevertheless believed that he would be vindicated by God. It is thus at least theoretically possible that (against Bultmann, et al.) all the Markan sayings could be authentic.

Brenner, Athalyah (1981) "GOD'S ANSWER TO JOB. *Vetus Testamentum* 31(2):129–137.

Job's physical and spiritual problems were capped on a higher level by a strong sense of moral injustice over the inapplicability of the traditional theory of reward and punishment to himself. Some of the problems dissipated when God appeared, but the contents of the two-part answer deal with the basic duality of God's nature and his general control over remote or undomesticated animals in the first speech and in the second an admission that Behemoth and Leviathan are a part of the Godhead which he has not yet conquered. Job shows in his reply that he has achieved an integration of his faith.

Brenner, Athalya. (1989) "Job the Pious? The Characterization of Job in the Narrative Framework of the Book *J for the Study of the Old Testament* 43:37–52.

Considers problems raised by the nature of the relationship between the narrative framework of Job 1–2; 42:7–17 and the rest of the book. Concludes that stylistic, literary, and linguistic considerations show that the portrait of Job in the frame story is an ironic exaggeration of the concept of conventional piety, and this explains why a different but more credible Job appears in the poems.

Breuer, M. (1985) "Clarifying Problems In The Accents And Vowel Signs Of Biblical Text. *Leshonenu* 48/49(2/3):118–131.

Deals with the three verses in the books of Psalms, Proverbs and Job which do not have the zinnorit, contrary to the usual rules. Instead, the influence of legarmeh is seen. New rules have to be formulated: munah is the final accent of silluq if it replaces rebi`a mugras. If munah replaces rebica an `illuy fills this function. Also, salselet qetanah is discussed in the exceptional case where it precedes silluq in a verse where an `illuy replaces a rebica. (Hebrew)

Bronznick, Nachum (1982) "KI RISSAS AZAB DALLIM (JOB 20:19). *Beth Mikra* 91:220–228.

Proposes a meaning for the root `zb, which is `despise, reject'. Explains certain translations in Targumim and in the Syriac in terms of this understanding or a "correction" of it. Thus, in Ben Sira 7:26, the Hebrew has t`b `despise' and the Syriac and Greek have `abandon'. This is explained as going back to two different understandings of an original *`zb. (Hebrew)

Brueggemann, Walter (1985) "Theodicy In A Social Dimension. *J for the Study of the Old Testament* 33:3–25.

Seeks to identify what is at issue in the matter of theodicy (God-justice). Notes how the concept is used in social analysis (Peter Berger, Robert Merton, Jon Gunnemann) and in OT studies (Klaus Koch, Patrick Miller, D. N. Freedman). Scholarly attention has concentrated on divine authority, but the overriding question in the OT text (as e.g. Jer 12:1; Job 21:7) is the issue of social processes, which are either legitimized or judged by God.

CARSTENSEN, ROGER N. (1967) "THE PERSISTENCE OF THE "ELIHU" TRADITION IN LATER JEWISH WRITINGS. *Lexington Theological Quarterly* 2(2):37–46.

The book of Job is witness to a revolution in Jewish Wisdom thinking. The traditional Wisdom was not able to support the burden of the problem of theodicy as it arose in individual experience. Elihu's speeches represent a first resolution away from the traditional faith of Israel. In the Wisdom of Solomon, this solution reaches a further sophistication from which the impulse moves into apocalyptic and gnosticism on the one hand, and on the other, plays a part in the apocalyptic and gnostic influence on Christianity. Ecclesiasticus, in contrast, records the attempt to meet the new problems of the age by merging traditional Wisdom into an authentic feeling for the Torah and national election; this impulse moves into rabbinic Judaism.

Christensen, Duane L. (1986) "Job and the Age of the Patriarchs in the Old Testament. *Perspectives in Religious Studies* 13(3):225–228.

Canonical activity in the Exilic and Post-Exilic periods in ancient Israel shaped the whole of the received tradition of the Hebrew Bible in discernible patterns. Part of that structuring is a numerical schema that includes not only Abraham, Isaac and Jacob/Israel in Genesis but Job as well. The number 140, which is the sum of the digits one through seven, is the "patriarchal number" from a canonical perspective. In short, Job is the oldest of the Patriarchs in ancient Israel. The number 17 is also part of this canonical schema in that it is structured into the "age at death" of each of the Patriarchs (excluding Job) according to a single mathematical formula.

Cimosa, Mario. (1986) "L'intercessione di Giobee in LXX Gb 42, 7–10. *Salesianum* 48(3):513–538.

Attempts to show how Job is presented in the Greek tradition as a just man who by means of suffering and prayer intercedes with God for his brothers. Also tries to show how, in the form of expiation and intercession, the Greek tradition readied the way for the ideas and language of the NT. This link between human intercession and divine forgiveness comes through in pre-Christian Judaism both Palestinian and Hellenistic as the interface between the Qumram Targum and the LXX indicates. Reviews the Gk text of Job as well as the notion of intercession in the OT. Investigates the literary unity of Job 42:7–10, analyzes the Massoretic version, 11 QtgJb 38:2–4 and Job 42:7–10 (LXX). Concludes by contrasting Job's intercession with that of Abraham, Moses and the Servant of Yahweh. (Italian)

Clark, David J. (1982) "IN SEARCH OF WISDOM: NOTES ON JOB 28. *Bible Translator* 33(4):401–405.

As a poem, the first half of Job 28 has a concentric pattern, in contrast to the second half. V. 28 stands alone as a climax. Reordering may be helpful for new readers.

Clines, D. J. A. (1981) "JOB 5, 1–8: A NEW EXEGESIS. *Biblica* 62(2):185–194.

The argument of Eliphaz in Job 5:1–8 is that Job's appeal to "the holy ones" or heavenly beings is futile because Job's suffering is self-produced and thus cannot be relieved by some external agency. He urges Job to commit himself to God who will restore him after there has been sufficient retribution.

Clines, D. J. A. (1983) "IN SEARCH OF THE INDIAN JOB. *Vetus Testamentum* 33(4):398–418.

> In a complex search to trace the history of the reference to an Indian legend said to parallel the story of Job, it has been discovered that it depends more on European sources which transformed the story of the pious king Hariscandra into a figure over whom Idra and Shiva make a bet on his rightousness. This is complicated by oral versions current in India during the 18th and 19th cents. The original story cannot be said to parallel Job.

Cooper, Burton Z. (1986) "Why, God? A Tale of Two Sufferers. *Theology Today* 42(4):423–434.

> Argues that unjust suffering necessitates a refashioning of the nature of God from a monarchial God of power to a vulnerable God of love and presence. Examines a modern case study and the book of Job. Contends that Job's new vision of God allowed him to relinquish the monarchial concept and resulted in his healing. Concludes that the cross finally breaks the old monarchial image of God and provides a new image: a vulnerable God who redeems not by power but by suffering with us in our suffering.

Cooper, Alan (1982) "NARRATIVE THEORY AND THE BOOK OF JOB. *Studies in Religion/Sciences Religieuses* 11(1):35–44.

> There is increasing critical appreciation of symmetries and patterns in literature. Those who seek for symmetry assume that the forms and structures they discover are meaningful and artistic. In Job we may discern the creation of a literary work of art out of disparate elements, as well as a unity of form and content. We can assert that the artistry of the author need not be approached through the externally imposed logic of theories of literature whose principles are alien to biblical thought. The biblical authors do sometimes reveal their own ars poetica when we allow them to.

Cooper, Alan (1990) "Reading and Misreading the Prologue to Job. *Journal for the Study of the Old Testament,,* 46::67-79..

> Reconsiders the presumed inconsistencies between the prologue and the poems of the book of Job, in support of D. J. A. Cline's article, "False Naivete in the Prologue of Job" (HAR, 1985, 9:127-136). Claims that the prologue is, by design, the introduction to three basic ways of reading Job, and lures readers into grappling with profound questions of religion and theology, and thus into learning more of the meaning of their own lives. NH

Corey, Lawrence (1988) "The Paradigm of Job *Dor Le Dor/89* 17(2):121- 128.

> Disagrees with the common view that the book of Job deals with undeserved suffering. It deals with deserved suffering and is a parable of the relationship between God and the Holy Community of Israel. The message of Job is that we release ourselves from suffering by accepting the yoke of the Torah.

Couroyer, B. (1975) "QUI EST BEHEMOTH (What was Behemoth)?. *Revue Biblique* 82(3):418–443.

> The detailed description of Behemoth in Job 40:15–24 indicates that a real, not a mythical, animal is in view. Most commentators have identified it with the hippopotamus, but several parts of the description are questionable, if this be the animal, and the picture of the tail and description of the habitat are impossible. If, however, one identifies the animal with the wild buffalo of northern Palestine, all parts of the description fit well. This supports the general tendency at present to see a northern Palestinian rather than an Egyptian provenance for Job. (French)

Couroyer, B. (1977) "LE "GLAIVE" DE BEHEMOTH: JOB, XL, 19–20 (The "Sword" of Behemoth: Job 40:19–20). *Revue Biblique* 84(1):59–79.

> The identification of Behemoth in Job 40:19–20 has remained a problem, particularly the meaning of the line using hereb. An examination shows the hereb to be a sickle-like sword and thus to apply to the action of his grazing, not to the shape of his teeth. This fact plus an examination of dentation shows that Behemoth is not a hippopotamus but a buffalo. (French)

Cox, Claude (1983) "ORIGEN'S USE OF THEODOTION IN THE ELIHU SPEECHES. *Second Century* 3(2):99–98.

> Describes the Hexapla and Origen's use of Theodotion. When the text of the LXX was shorter than the Hebrew text, Origen used Theodotion's Greek translation to fill in the extra space. This is particularly noticeable in Job, where the LXX is 800 lines shorter than the Hebrew text. This mixing of translations is quite obvious. Origen's efforts here have had very negative results.

Cox, Claude (1987) "The Wrath of God has Come to Me: Job's First Speech According to the Septuagint. *Studies in Religion/Sciences Religieuses* 16(2):195–204.

> Examines the issue of doing exegesis in the LXX, using Job 3 as an example. The LXX had a life of its own and deserves consideration independent from the Hebrew text. Its use for textual criticism is secondary. Exegesis focuses on Job's curse (3:3–10).

Cox, Dermott (1987) "The "Book of Job" as "Bi-polar Ma@al": Structure and Interpretation. *An* 62(1):12–25.

> Utilizing the bi-polar character of the Hebrew ma@al (=proverb) as a grid, studies the form and content of the two principal sections of Job: 3–27, 29   31 (the poetic dialogue dominated by Job, and 1 and 38:1–42 (the theophany). Underscores the lawsuit format and dramatic traits of Job. Job and God are two poles of a serious connundrum--presented from two different points of view: man, thrown into existence; god, representing the theological response. Job does not offer a final answer; the bi-polar presentation leaves the reader before the still hanging question.

Coxon, Peter W. (1977) "WSYQW [SMY] IN 11Q TG JOB XXXI, 7. *Israel Exploration J* 27(4):207–208.

> In the editio princeps of the Job Targum from Qumran the editors transcribe the Aramaic rendering of biblical kpr smym (Job 38:29) as wsyqw [smy]. Though the reconstruction of the end of the first word has recently been challenged, it should nevertheless be accepted. The root sq in Aramaic occurs in the sense of "to cover" in the Targums, and was employed to render the rare Hebrew word kpr, "hoar-frost," because the latter word was seen to be from the Hebrew root Apr, "to cover."

Craigie, Peter C. (1980) "BIBLICAL WISDOM IN THE MODERN WORLD: III. JOB. *Crux* 16(2):7–10.

> Discusses the nature of the book of Job, restates the essence of the story and analyzes its resolution which comes, not through an answer articulated as clearly as were the problems, but through Job's encounter with God. Examines the parallels between Job and Jesus, demonstrating that, though the death of Jesus offers no simple intellectual solutions to the problems of suffering and evil, these are integral to the experience of God in Christ.

Crenshaw, James L. (1977) "IN SEARCH OF DIVINE PRESENCE. *Review and Expositor* 74(3):353–369.

> Provides some preliminary observations about a theology of Israel's wisdom literature. The theological perspective of canonical Hebrew wisdom must take into account diverse materials within Proverbs, Job, and Qoheleth. On the other hand all 3 biblical works share a common way of thinking and belong to a single world view that we customarily label "wisdom." A comprehensive unifying theme permeates all 3 books. A theology of wisdom must attend to 3 fundamental matters: (1) the diverse traditions, (2) the understanding of reality presupposed, and (3) the unifying themes that set wisdom-thinking apart from all other theological reflection in ancient Israel.

Crenshaw, J.L. (1970) "POPULAR QUESTIONING OF THE JUSTICE OF GOD IN ANCIENT ISRAEL. *Zeitschrift fur die Alttestamentliche Wissenschaft* 82(3):380–395.

> Examines numerous OT passages which attempt to deal with the problem of the existence of evil in spite of a righteous God. Genesis 18:17–33 entertains a radically new understanding of God's righteousness. Ex. 32 lays

stress upon the wrath of God despite the intercessory pleadings of the innocent Moses. Compare also Jer. 12, Hab., and Ps. 89. The fullest treatments of the problem are found in Job (repentance, confession of God's justice despite everything, that is an affirmation of meaning) and Qoheleth (despair, criticism of God for not caring, the denial of divine justice, hence of meaningful existence). The two approaches are expressed in a Doxology of Judgement or Judgement through fire, a popular denial of meaning in life and the justice of God to which the prophets reacted.

Crenshaw, James (1977) "THE TWOFOLD SEARCH: A RESPONSE TO LUIS ALONSO SCHOKEL. *Semeia* 7:63–69.

Unpersuaded by Schokel's attempts (in the same issue of Se) to understand the book of Job in the light of Greek drama, prefers to see the play consisting of two acts running concurrently in tension, performed on different stages, and accomplishing the masking and unmasking of God. One act portrays Satan's search for disinterested righteousness, the other Job's quest for the real character of God. Finally, God abandons the spectator role for that of actor, his mask disappears, and Job sees God for who he is.

Crook, Margaret B. Eliot, Samuel A. (1962) "TRACING JOB'S STORY. *Hibbert J* 60:323–329.

Almost everything we know of Job from the Old Testament comes from the book of Job itself. In one of the Amarna Letters there is a shadowy reference to a prebiblical forerunner of Job, a prince of Ashtaroth named Ayyab. Ezekiel lists him with Noah and Daniel as men of outstanding righteousness. We may be sure of that when Job's story was taken up in Israel, mention of other gods would drop out of it, and the Lord alone would be Job's arbiter. Among the Babylonians, there is a Sumerian Noah, a humble and devoted man named Ziusudra. Stories circulated easily all along the rivers of Mesopotamia, changing as they went. No one knows where the land of Uz was, there are many words in Job unique in Hebrew, and there are many whose meaning is unknown. There is close parallel in this story with Shakespeare's Hamlet, which can be traced back to a Norse prince of the tenth century.

Cummings, Charles. (1980) "JOB'S DESERT EXPERIENCE. *Studies in Formative Spirituality* 1(2):227–236.

Tries to show how the biblical text of the book of Job helps to clarify the desert experience. Trial and misfortune can have part in a transformative process culminating in renewed relationship with God based on a more realistic self-image and tempered notion of God as transcendent mystery.

Curtis, John Briggs (1979) "ON JOB'S RESPONSE TO YAHWEH. *J of Biblical Literature* 98(4):497–511.

An examination of the content of Job's reply (40:4–5; 42:2–6) to the Yahweh speech (38–40). Develops the thesis that Job totally and unequivocally rejects Yahweh. Examines this rejection in detail and draws new conclusions as to the composition of the book. Job 42:6 should read: "Therefore I feel loathing contempt and revulsion (toward you, O God); and I am sorry for frail man Job 40:4-5 and 42:2-5 reinforce this translation, as Job, with biting sarcasm and hostility, throws back in Yahweh's face his own words.

Curtis, John Briggs (1983) "ON JOB'S WITNESS IN HEAVEN. *J of Biblical Literature* 102(4):549–562.

Considers Job's belief in a personal private deity who is distinct from the high god and who is humanity's advocate against the high god. Seeks to give a consistent interpretation of job 16:18–17:5 in terms of these principles. Job asserts with unflinching conviction that he has a personal god, a god totally different from the high god. His personal god will be his advocate, his witness, his intercessor before the high god. It is he who is one's hope when friends and the high god have failed. Even in the darkest times one may still trust in a personal god with a fervent hope that all will be set right and that the righteous sufferer will be vindicated.

Dahood, M. (1974) "Hol "PHOENIX" IN JOB 29:18 AND IN UGARITIC. *Catholic Biblical Quarterly* 36(1):85–88.

Job 29:18 collocates hol and qen, "nest"; Ugaritic collocates hl and mknpt, "wingspread"; hence hl must comport

with both qen and m knpt. "Sand" fits neither, while "circuit" and "force" might com port only with mknpt. Hen ce hl must be a bird and since both the biblical and Ugaritic texts are discussing death and resurrection, the specification "ph oenix" m eets the requirem ents of the con text.

Dahood, Mitchell. (1982) "THE DATIVE SUFFlX IN JOB 33, 13. *Biblica* 63(2):258–259.

In Job 33:13b the MT debarayw should be emen ded to the qal participle plus the dative suffix doberayw, wh ich would yield the translation : Why d o you co mplain to H im,/that He an swers none wh o speak to H im? This is supported by the context and the use of the d ative suffix in the Phoenician Eshmunazar inscription line 6 and in Gen 37:4.

Dahood, Mitchell (1970) "THE INDEPENDENT PERSONAL PRONOUN IN THE OBLIQUE CASE IN HEBREW. *Catholic Biblical Quarterly* 32(1):86–90.

Ugaritic definitely emp loyed the ind ependen t personal pron oun in the o blique case. Th e increasing evidence that Ugaritic and Hebrew w ere closely related Canaanite dialects warrants the assumption that biblical writers were also familiar with this usage. Cites various examples (Jonah 2:7c-8; Ps. 137:1; Job 8:9; 15:22; 41:26; Prov. 8:21; Eccl. 6:10a; 7:26; Ps. 63:2) to sho w that this is quite probably the case.

Dahood, Mitchell. (1975) "FOUR UGARITIC PERSONAL NAMES AND JOB 39:5, 26–27. *Zeitschrift fur die Alttestamentliche Wissenschaft* 87(2):220.

The Ugaritic personal names bn pri and bn `rd refute the identification of arod as the Aramaic equivalent of pere' in Job 39:5, while the names bn ns and bn ky render it ha zardous to em end ky to kdr in Job 3 9:27, especially since nes, "hawk," is mentioned in the p receding verse.

Dahood, Mitchell (1981) "UGARITIC-PHOENICIAN FORMS IN JOB 34, 36. *Biblica* 62(4):548–550.

Ugaritic-Phoenician texts suggest that in Job 34:36 the MT abi should be emen ded to ebi, "as my foe," and the MT al tesubot to `It sebet, "b ecause he sits," thus p roducing the intelligible reading: "As my foe let Job be tested to the utm ost,/becau se he sits w ith impio us men ."

Davies, J. A. (1975) "A NOTE ON JOB XII 2. *Vetus Testamentum* 25(3):670–671.

The possibility that the second stichos is a paratactic relative clause allows our proposed translation: "No doubt you are the peo ple with whom wisdo m will d ie."

Davis, M. Vernon (1971) "PREACHING FROM JOB. *Southwestern J of Theology* 14(1):65–76.

Neglect in preaching this book com es from its difficulty and from the paucity of Job's answers to his own problems. A series of sermons is presented which w as originally prepared for a church wh ich had faced much suffering. The titles are: (1) The W orth of Faith in Times Like These, (2) The Motivation of True Religion, (3) How Can A Suffering M an Remain Faithful?, (4) W ith Friends Like These W ho Needs En emies?, (5) Is Life Worth Living?, (6) How Can Man Reach God?, and (7) What Lies Beyond Death?

de Wilde, A. (1978) "JOBS SLOTWOORD (Job's Concluding Word). *Nederlands Theologisch Tijdschrift* 32(4):265–269.

An analysis of Job 42:6. Gives reasons for emending the text to read: "Therefore I recognize my being nothing and co nsider m yself du st and ash es."

De Lange, N. R. M. (1980) "SOME NEW FRAGMENTS OF AQUILA ON MALACHI AND JOB? *Vetus Testamentum* 30(3):291–294.

The Cairo Geniza fragment T-S NS 309.9 presents, in parallel columns, Hebrew lemmata and Greek glosses written in Hebrew characters from Malachi and Job 27 28. In some cases the glosses agree with attested readings of Aquila, and it is a reasonable inference that in other cases, too, they represent the same version. A transcription and notes are given for the recto, but the verso is badly damaged. Plates.

De Boer, P. A. H. (1977) "HAALT JOB BAKZEIL? (Does Job Acquiesce?). *Nederlands Theologisch Tijdschrift* 31(3):181–194.

At the conclusion of the discourses, Job answers the Lord and says: "Therefore I retract and I repent in dust and ashes" (Job 42:6). Does Job acquiesce? The answer is, no. Job's friends are in the wrong. And Job acknowledges God's inscrutable wisdom. A translation of Job 42:6 could be "Therefore I repudiate and repent of dust and ashes."

Di Lella, Alexander (1985) "AN EXISTENTIAL INTERPRETATION OF JOB. *Biblical Theology Bulletin* 15(2):49–55.

Seeks to provide for the book of Job an existential interpretation (i.e., that method which seeks to discover the personal significance that the book of Job may have for believers today) based on function criticism (i.e., a method of determining the intended purpose or use for which a particular writing was composed). Concludes that the principal function of the book of Job was to demonstrate that doubt as to the correctness of religious affirmations concerning ultimate reality is a sign of mature faith.

Dick, M. B. (1979) "THE LEGAL METAPHOR IN JOB 31. *Catholic Biblical Quarterly* 41(1):37–50.

Job 31:35 serves as a key to the legal metaphor in Job. An examination of biblical and extra-biblical legal documents establishes v 35 as a defendant's official appeal before a third party for a civil hearing at which the judge would compel the plaintiff to formalize his accusations and to present any supporting evidence. This request was ordinarily made only after all attempts at informal arbitration had been exhausted and was often accompanied by a sworn statement of innocence. In Job 31 the oath of innocence has been expanded to embrace the entire chapter.

Dick, Michael Brennan (1983) "JOB 31, THE OATH OF INNOCENCE, AND THE SAGE. *Zeitschrift fur die Alttestamentliche Wissenschaft* 95(1):31–53.

Job 31 follows the pattern of the defendant's appeal for a civil trial after pre-trial arbitration has failed. The general structure of the oath seems akin to the declarations of innocence of the Hymn of Innocence and the Entrance Liturgy, both of which had already undergone a sapiential redaction. Job 31 shows the influence of the sages in its insistance on motivation and interiority.

Diewert, David A. (1987) "Job 7:12: Yam, Tannin and the Surveillance of Job *Journal of Biblical Literature* 106(2):203-215.

Passages commonly associated with Job 7:12 provide only a general background to the Joban formulation and fail to achieve the status of being strict parallels. Job 7:12 is best understood in the light of its own poetic setting, especially v. 17, and only from this vantage point can the reason for its unique composition be grasped. Looks at the mythological texts exhibiting some points of contact with Job 7:12 in order to demonstrate their lack of close correspondence and to reveal the uniqueness of the Joban image. Examines the role of v. 12 within the structure of Job 7 in general and seeks to establish its close affinity with v. 17. The imagery in Job 7:12, with its use of the term mismar, has been chosen by the poet to articulate precisely the main thrust of Job's protest against God (i.e., the deity's relentless surveillance), and in doing so the poet has created a text with clear mythological content but without a strict parallel.

Dion, Paul E. (1987) "Formulaic Language in the Book of Job: International Background and Ironical Distortions. *Studies in Religion/Sciences Religieuses* 16(2):187–193.

It is recognized that whole clauses may be repeated from poem to poem as part of the Hebrew ars poetica. Some of the formulas were picked up from oral tradition; some probably came from written sources. Many are used with an ironic twist, deliberately or otherwise. W. J. Urbrock studies helpfully the formulaic character of Job. He might have included examples from other languages. Examples given.

Dobson, J. H. (1972) "TRANSLATING JOB–PROSE OR POETRY? *Bible Translator* 23(2):243–244.

Maintains that Job is best translated into English poetical form. The thought of Job is varied, and a variety of medical forms is called for, but one must be prepared for the possibility that a foreigner may not be sensitive enough to translate properly a book like Job. Examples are given of a fine translation into English blank verse.

Dornisch, Loretta (1981) "THE BOOK OF JOB AND RICOEUR'S HERMENEUTICS. *Semeia* 19:3–21.

To introduce the collection of articles in this issue of Se, offers a study of the background and context for applying Paul Ricoeur's hermeneutic to the book of Job.

Duncan, Robert (1973) "THE PROBLEM OF EVIL: A COMPARISON OF CLASSICAL AND BIBLICAL VERSIONS. *Christian Scholar's Review* 3(1):25–32.

Euripides' Medea is the victim of non rational yet inescapable social and natural forces. For Seneca, evil lies riot in the nature of things but in man's reaction to the external forces that impinge upon his life. The key to the problem of evil, for the author of Job, is encounter with a God who is greater than the problem, a God who is both almighty and compassionate for not only has he created and continued to sustain the natural world, but also he has stooped to reveal himself to one suffering man.

Dunn, Robert Paul (1981) "SPEECH AND SILENCE IN JOB. *Semeia* 19:99–103.

Comments on articles by Fox, Pellauer, and Lococque (same issue of Se) on Ricoeur's hermeneutical theory in relation to the book of Job. Suggests the need to explore the significance of silence. Even the silence at the end of the dialogue in Job is the silence of presence, of assent and communion, rather than of defeat.

Eareckson, Vincent O. (1970) "THE ORIGINALITY OF ISAIAH XIV 27. *Vetus Testamentum* 20(4):490–491.

The content of v. 26 and 27 is the sovereignty of Yahweh manifest in his accomplishment of his purpose with the nations. Thus: (1) v. 27 repeats the content of v. 26, (2) this weakens the "Summary-Appraisal" form, (3) v. 27 finds its very clear parallels in Job, and (4) it is unique in Isaiah as a rhetorical question for the conclusion of an oracle. It is proposed to be taken as a later Wisdom comment on the "Summary-Appraisal" comment of Isaiah.

Ehrman, A. (1970) "A NOTE ON MICAH II:7. *Vetus Testamentum* 20(1):86–87.

No emandation is necessary concerning the word 'mwr in Micah 2:7 to 'rwr since it presents a perfect parallel with Job 3:3. Ehrman's work on this semantic progression for the word: (1) "to despise," (2) "to rage," (3) "to curse".

Erikson, Gosta Jonasson, Kristina (1989) "Jobsbokens juridiska grundmonster (The Juridical Design of the Book of Job) *Svensk Teologisk Kvartalskrift* 65(2):64-69.

Job desires a legal process not in order to prove his innocence to God, as is commonly held, but to turn aside the bitter attacks of his friends. The problem is not God's view of Job, but the friends' view of Job, not God's righteousness, but Job's righteousness in the eyes of his friends. The conflict presented in the book is thus fundamentally not between Job and God, but between Job and his friends. A diagram of the juridical structure of the book is included. (Swedish)

Faur, Jose (1970) "REFLECTIONS ON JOB AND SITUATION-MORALITY. *Judaism* 19(2):219–225.

> The purpose of the book of Job is not to justify the ways of God to man, but to examine the grounds of morality. Job and the three comforters know only Elohim, the God of order and strict justice, but Elihu (YHWH is God) is an Israelite who knows that Yahweh cannot be contained in a systematic theology, but can be known only through self-revelation, As a "God-fearer" (yere Elohim), Job passed judgement on God in terms of his own standards of morality (order and justice) rather than on the basis of total and unconditioned commitment as a Yahweh worshiper would.

Fensham, F. C. (1972) "NEW LIGHT FROM UGARITICA V ON EX. 32:17. *J of Northwest Semitic Languages* 2:86–87.

> The word (be)re'oh in Ex. 32:17, and re'o in Job 36:33 are related to Ugaritic r't "thunder." Ex. 32: 17 may be translated, "when Joshua heard the noise of the people as thundering. ....

Fishbane, M. (1971) "JEREMIAH IV 23–26 AND JOB III 3–13: A RECOVERED USE OF THE CREATION PATTERN. *Vetus Testamentum* 21(2):151–167.

> These two incantations are compared with the Genesis creation account and with other ancient cosmological incantations. The incantations are a reversal of creation, with the end result being destruction. The corresponding Hebrew passages are placed in parallel columns for comparison. The Job passage is compared with Akkadian, Egyptian, and Ugaritic magical incantations where cosmologies are used to insure the participation of deity. The major distinction is the universal nature of Job's incantation. Leviathan and the literary device paranomasia are discussed in light of their importance in curse-incantations, with the conclusion that the understanding of cosmogony and paranomasia will give insight into the interpretation of biblical incantation texts.

Fitzgerald, A. (1967) "HEBREW YD = "LOVE" AND "BELOVED." *Catholic Biblical Quarterly* 29(3):386–374.

> Proposes the existence of two homographs of Heb. yd, "hand," which should be lexically distinguished: (1) yadd "love' (Lam. 3:3; Isa. 11:11; 66:14: Jer. 15:17), and (2) yadd "beloved" (Job 20:10; Lam. 4:6).

Fitzmyer, J. A. (1974) "SOME OBSERVATIONS ON THE TARGUM OF JOB FROM QUMRAN CAVE 11. *Catholic Biblical Quarterly* 36(4):503–524.

> Studies: (1) Job in the Qumran community; (2) The Qumran Targum of Job; and (3) The Qumran Targum and the Second Targum of Job. Concludes that though there is little in the Qumran Targum of Job which advances our knowledge of the Aramaic background of the NT, it does make its own contribution to the study of the language of that period in Palestine.

Fontaine, Carole R. (1984) ""ARROWS OF THE ALMIGHTY" (Job 6:4): PERSPECTIVES ON PAIN. *Anglican Theological Review* 66(3):243–248.

> How must Christians respond to pain? Job understood better than others the practical dilemma of the sufferer. While science may describe pain, only religion has sought to understand it. Pain can be positive. The person of faith can respond with contemplation, imitation, identification and remembrance.

Forrest, Robert W. E. (1979) "AN INQUIRY INTO YAHWEH'S COMMENDATION OF JOB. *Studies in Religion/Sciences Religieuses* 8(2):159–168.

> After a study of the word nekonah, it is evident that whatever translation is supplied in Job 42:7, 8 it must convey something about providence, righteousness, and creation, and their interrelationship. Suggested paraphrase:... of what is established from the beginning.

Fox, Michael V. (1981) "JOB 38 AND GOD'S RHETORIC. *Semeia* 9:53–61.

Focuses on the rhetoric of Job 38 to see how this functions in conveying the message of persona and author.

Francisco, Nancy A. (1971) "JOB IN WORLD LITERATURE. *Review and Expositor* 68(4):521–533.

The eighth article of a symposium on the book of Job. Surveys the major usages of the book of Job in some of the great literature of the Western World. Since its eventful casting into the pool of Hebrew and Christian thought, the book of Job has made itself felt in ever widening circles of influence. Few are the western nations whose literature does not somewhere bear its mark. From the Gesta Romanorum to mid-twentieth-century J. B., it has fired the imagination of poets and challenged the philosopher's wit.

Francisco, Clyde T. (1971) "A TEACHING OUTLINE OF THE BOOK OF JOB. *Review and Expositor* 68(4):511–520.

The seventh article of a symposium on the book of Job. An outline to assist both the student and the prospective teacher, offering guidance for possible approaches to the study and teaching of the book. Although the book obviously speaks much about suffering, it has much more to present. In fact, the theme of suffering is simply the framework in which the author treats even more lofty themes, including the whole gamut of man's search for a faith in a world that seems to deny its validity on every side.

Freedman, Leslie R. (1989) "Biblical Hebrew `rb, "to go surety," and Its Nominal Forms *Journal of the Ancient Near Eastern Soc., Columbia U.* 19:25-29.

Traces the root `rb, "go surety for," in various contexts. Hebrew cerabon goes back to Old Assyrian erubbatum, and this word has entered European languages. Job 17:3 needs clarification in the light of surety law. Job is the debtor, YHWH is the creditor, and therefore the friends are being asked to be the surety. The surety, after paying the debt in the debtor's default, becomes the creditor of that debtor. Thus Job begs his friends to side with him, not with YHWH and conventional wisdom.

Freund, Yosef (1989) "Were Job's Friends Gentiles? *Dor Le Dor,/90,* 18(2)::107- 110..

Job's friends were not gentiles. They were monotheists. As Edomites, however, they shared the faith in one God. The author of the book was an Israelite who dwelt in Edom. Both Deuteronomy and Amos regard the Edomites as "brothers," and the book of Job reflects the relationship between the two peoples. NMW

Freund, Joseph (1990) "For You Have Not Spken the Truth About Me As Did My Servant Job (Job 42:7). *Beth Mikra,,* 34(121)::124- 130..

In the debate between Job and his friends the "correct" understanding of God's ways was unknown to the friends but it was known to Job. This is because Job's friends were Edomites, with a limited understanding, while Job was part of a settlement of Hebrews in Edom. His "correct" understanding included the idea of dialogue and debate with God. (Hebrew) NMW

Friedman, R. Z. (1988) "Evil and Moral Agency. *International J for Philosophy of Religion* 24(1/2):3–20.

In its prephilosophical religious context the problem of evil does not arise because of a problem of design but as a problem within the understanding of man as a moral creature and the relationship of this creature to a world understood to be natural. Theodicy succeeds in its attempt to defend God only by undermining the contention that man can discern the difference between good and evil. "Anti-theodicies" face serious problems in the same area. The book of Job ends with an acknowledgement of the problem of evil and a refusal to enter into a resolution of this problem. Seen in this way, the problem of evil does not signal the collapse of religion by way of internal contradiction but rather the profundity of religion's understanding of man as a moral creature.

Gammie, J. G. (1987) "The LXX of Job: Its Poetic Style and Relationship to the LXX of Proverbs. *Catholic Biblical Quarterly* 49(1):14–31.

Draws attention to poetic and stylistic tendencies of LXX Job in areas of assonance, alliteration, word repetition, and corresponding syllable stress. Examining Gerleman's thesis that LXX Job and Proverbs had the same translator, concludes that there is common background. However, differences in style and openness to Greek culture cast doubt on the hypothesis of a common translator. Differences of diction and rendering of the same Hebrew words permit the conclusion that LXX Job and Proverbs were translated by different persons.

Gammie, John G. (1985) "The Angelology and Demonology in the Septuagint of the Book of Job. *Hebrew Union College Annual* 56:1–19.

Examines how angels and demons are portrayed in the LXX (Book of Job). (1) Sets forth certain methodological considerations. (2) Examines the various passages where the term "angel(s)" occur, ordering the discussion on the basis of the probable Hebrew words underlying the Greek rendering. (3) Examines the passages where such words as "devil" or "dragon" and other such words occur, which suggest that the translator was thinking in terms of a power rebellious or hostile to the divine.

Gelber, S. Michael. (1981) "THE BOOK OF JOB: A REVIEW ESSAY. *Conservative Judaism* 35(1):69–76.

Review of M. Greenberg, J. C. Greenfield and N. M. Sarna, The Book of Job: A New Translation. Criticizes the translators' understanding of the book and their methodology.

GERLEMAN, G. (1959) ""BRGLYW" AS AN IDIOMATIC PHRASE, *J of Semitic Studies* 1:59.

brglyw (Job. 18:8, also Judg. 5:15) does not mean "by his feet," or "after him," but idiomatically "On the spot", "Instantly", "where he stands", and can be compared to tht with suffixes.

Gibson, J. C. L. (1989) "The Book of Job and the Cure of `Souls.' *Scottish Journal of Theology,,* 42(3)::303-317..

Argues that the book of Job should be regarded as a dramatized lament, rather than a Wisdom disputation. Job becomes the embodiment of the kind of situations which are recorded in the lamentation Psalms. The story of Job does not derive from the fringe of the OT, but from the central liturgical practice of making known to God the cares and troubles of distressed individuals. Draws lessons for pastors who seek to help modern Christians in distress. LP

Gibson, J. C. L. (1975) "ELIPHAZ THE TEMANITE: PORTRAIT OF A HEBREW PHILOSOPHER. *Scottish J of Theology* 28(3):259–272.

Both Job and Eliphaz passionately wish to believe in the ultimate harmony of God's providence. Job pushes through skepticism and despair to glimpse a good God at work amidst troubles, whereas Eliphaz finally retreats to the consolations of an orthodox faith.

GINSBERG, H. L. (1967) "JOB THE PATIENT AND JOB THE IMPATIENT. *Conservative Judaism* 21(3):12–28.

The book of Job is a composite of the ancient tale of Job the Patient (1:1 2:13; 27:1–28:28; 42:7–17), which the auther used as a vehicle for the great poetic work, Job the impatient (3:1–26:14; 29:1–42:6), a protest against the prevailing doctrine or retribution. In Job the Impatient the authority invoked by Job's friends is the Wisdom tradition. Job's comforters are sincere throughout, believing in the loving chastisement of the good man. Job rejects their comfort on the basis of personal experience and the authority of a vision (4:12–20). He contends that no mortal can be judged righteous.

Girard, Rene (1985) ""The Ancient Trail Trodden By The Wicked": Job As Scapegoat. *Semeia* 33:13–41.

The burden of Job's complaint is hardly the misfortunes described in the prologue, but rather his being

ostracized and persecuted by those around him: he, an innocent victim, has become the scapegoat for the whole community, the substitutionary sacrifice to purge society of its evil and violence.

Glasner, Abraham. (1980) ""HE DELIVERS THE INNOCENT MAN; YOU WILL BE DELIVERED THROUGH THE CLEANLINESS OF YOUR HANDS" (Job 22:30). *Beth Mikra* 25(82):219–236.

The book of Job, despite its apparent non-Israelite character, is based upon Israelite experience and was written by Israelite sages. The debates between Job and his friends are based upon actual cases of righteous and wicked kings whose lives are recorded in the prophetic books, and the book of Kings. The kings that are used as illustration are Hezekiah and Menasseh. (Hebrew)

Glasner, Abraham (1979) "THE ELIHU COLLECTION. *Beth Mikra* 24(78):283–294.

The collection of Elihu speeches in the book of Job is problematic, and various views are reviewed. Suggests that Elihu is from the royal family of David, and that his haughty answers to Job are based upon the real experiences of the last kings of Judah. Their experiences prove that God accepts repentance. (Hebrew)

Glasner, Abraham (1979) "JOB 34: THE BOOK WRITTEN BY ELIHU. *Beth Mikra* 25(80):9–24.

In an earlier article (BM 80:283–294) argued that the author of the Elihu speeches was connected with the royal family of Jehoiachin. Now an analysis of chap. 34 indicates that the language of the speech is Hebrew, influenced by Aramaic and Persian. There are specific allusions to the history of the end of the First Commonwealth, to Jeremiah and Zedekiah. Reflections on suffering and early death are to be referred to events in the lives of the kings of Israel and Judah, prominent among them Jehoiachin. (Hebrew)

Gordis, Robert (1981) "VIRTUAL QUOTATIONS IN JOB, SUMER AND QUMRAN. *Vetus Testamentum* 31(4):410–427.

A passage in a literary document that becomes intelligible only if the reader supplies an introductory verbum dicendi or cogitandi here called a "virtual quotation." It verbalizes (1) the'unexpressed ideas of the writer or speaker, (2) the sentiment of someone else, (3) contrasting proverbs and arguments, or (4) indirect quotations from one's opponents. In Job's Third Cycle there are passages which can be clarified if they are recognized as virtual quotations. A Sumerian funeral lament (BM 24975) exhibits the same stylistic device. The use in Job is confirmed by the Qumran Targum on Job, supplying "You have said."

Gordis, Robert (1967) "BIBLICAL WISDOM AND MODERN EXISTENTIALISM. *Conservative Judaism* 21(4):1–10.

As existentialism has gained in influence, a natural tendency has arisen to seek its forerunners. Some view Job and Koheleth from this perspective. There is, however, a fundamental difference between existentialism and Biblical Wisdom. Though the Wisdom teachers do not accept the answers offered by conventional religion, they never doubt that there is a purpose in the world. Hence, characteristic stigmata of existentialism are lacking in their writings. There is no nausea, despair, dread or fear of failure. Instead, they demonstrate the possibility of bearing evil, by cultivating a sense of reverence for the mystery of life.

Gordis, Robert (1981) "TRAUMATIC SURGERY IN BIBLICAL SCHOLARSHIP, A NOTE ON METHODOLOGY. *J of Jewish Studies* 32(2):195–199.

Response to James Barr's review of Gordis' The Book of Job, Commentary, New Translation and Special Studies. Difference between Baar and Gord is a basic question of methodology. Argues against the wholesale emendations, deletions and transpositions for chaps. 12, 21 and 27. Bases argument on the stylistic phenomenon "virtual quotation," the sentiments derived from another source or another period in the speaker's life. Deals with the text of Job synchronically rather than diachronically.

Gordon, Cyrus H. (1970) "HIS NAME IS "ONE." *J of Near Eastern Studies* 29(3):198–199.

The designation of God as 'hd, e.g. in Zech. 14:9 and Job 23: 13, is intended as a name of God, "One." Mesopotamian, Egyptian and Hebrew examples of the divine name "One" give us the antecedents of "The One" in Greek thought.

Gorringe, Timothy J. (1986) "Job and the Pharisees. *Interpretation* 40(1):17–28.

Discusses the relation of the dialogue of the Book of Job to the Pharisees. Presents the theses that (1) the theology of Job's friends can be helpfully understood as theology in the best tradition that was later known as Pharisaic theology, and (2) Job's dilemma is greatly illuminated by the understanding of the converted Pharisee, Paul. Discusses several theological concepts common to Job's, his friends, Jesus, the Pharisees, and Paul. Explores the law court theme in both Job and Paul. Finds religion (Torah), which is the highest human possibility to reveal God's will, but not to reveal God's gracious action. Holds that Job sought grace while his friends presented religion. Discusses Paul's solution through faith in Jesus.

Gowan, Donald E. (1986) "God's Answer to Job: How Is It An Answer? *Horizons in Biblical Theology* 8(2):85–102.

After providing a brief survey and evaluation of conclusions that have been reached about God's speeches in Job, suggests a reading based on its status as canon. The fact that Job became canonical means that the average reader must have found it made sense without elaborate exegesis. Finds the significant parallels with Habakkuk and the Psalms of Lament place it within a familiar type of literature, the theophany, with its pattern of complaint, appearance of the saving God, and expression of awe and praise. Even when this literary connection was lost to readers, Job continued to express the experience of encountering God as Mysterium tremendum et fascinans.

Gray, John (1974) "THE MASSORETIC TEXT OF THE BOOK OF JOB, THE TARGUM AND THE SEPTUAGINT VERSION IN THE LIGHT OF THE QUMRAN TARGUM (11 Qtarg Job). *Zeitschrift fur die Alttestamentliche Wissenschaft* 86(3):331–350.

A reassessment not only of the MT of the book of Job, but of the later targum already familiar and of the LXX, in light of the fragmentary Qumran targum (11 Qtarg Job). The order of the MT is generally corroborated by the Qumran targum. One of the most significant features of the Qumran targum is that not only does it differ from the LXX in the long and detailed addendum (42:17a-e) which it omits, but it stops at 42:11 of MT. Midrashic accretions to Scriptural traditions are also reflected. However, the Qumran targum is much more of a direct translation than the latter Aramaic targums. Discusses the relevance of the Qumran targum to the debate on the relation to MT of the LXX.

Gray, John (1970) "THE BOOK OF JOB IN THE CONTEXT OF NEAR EASTERN LITERATURE. *Zeitschrift fur die Alttestamentliche Wissenschaft* 82(2):251–269.

Compares the literary style and message of the book of Job with various ancient Near Eastern compositions of the wisdom type in which the author is concerned with the order of society and the universe and the problems of understanding the disruption of that divinely appointed order. Examines "I will praise the lord of wisdom," the Plaint of the Sufferer in the Psalms, the Mesopotamian "Just Sufferer," and related Sumerian text. Of particular interest are materials recently discovered at Ras Shamra. This Ugaritic text presents the concept of the sufferer finding the solution to his troubles, even against the evidence of facts, in praise of God. Corroborates the antiquity of the Job-tradition as indicated in Ezek. 14:14, 20. The Mesopotamian tradition was cultivated also in Canaan in the form of a popular version (especially the prologue-epilogue style of Job) which gave rise to the Israelite tradition which reached final form in the extant book of Job.

Greenspahn, Frederick E. (1980) "THE NUMBER AND DISTRIBUTION OF HAPAX LEGOMENA IN BIBLICAL HEBREW. *Vetus Testamentum* 30(1):8–19.

Hapax legomena range between two and three fifths of the vocabulary of literary works generally. The Bible in Hebrew has 1301 of 5700, less than one quarter. The paucity can be attributed to homographs passing unnoticed and the treatment of conjugated forms as part of their roots. Absolute hapax legomena usually occur

in specialized subject matter. Po etry has mo re than prose. B ook-by -book d ata and data for sections of historical books, Isaiah, Psalms, Job and Jeremiah are presented.

Habel, N. C. (1972) ""HE WHO STRETCHES OUT THE HEAVENS." *Catholic Biblical Quarterly* 34(4):417–430.

Studies the significance of the formula "he wh o stretches out the heavens." In Deutero-Isaiah the phrase is a theological image designed to identify and magnify Yahweh as the unique all-po werful creator w ho is actively at work, revealing his magnificence in the redemption of his people before all the world. A consideration of this formula in the contexts of Pss. 18, 104, 144 and Job 26 suggests that the Chaoskampf motif itself is not the primary element in the meaning. Rath er, the heavens are "pitched" as a sacred world tent where Yahweh "comes" to reveal himse lf in theopha nic splendo r and exercises h is kingship as creator, lord and redeemer. Th is conclusion is supported b y the sacred tent trad itions in Israel.

Habel, Norman (1976) "APPEAL TO ANCIENT TRADITION AS A LITERARY FORM. *Zeitschrift fur die Alttestamentliche Wissenschaft* 88(2):253–272.

A form-critical analysis o f the "App eal to Tradition" reveals the following elements: (1) the appeal to consult or recognize ancient tradition; (2) the citation of the tradition; and (3) the application of the tradition cited to the situation or argument at hand. Although it is not known whether this form arose in the wisdom schools, it is obviously at home in a sapiental context. Cites relevant examples of this form, includ ing Deut. 32:7–9; Isa. 40:21– 24; Job 8:8–13, 20:4–29. This genre seems to suggest that there existed for the wise in Israel another primordial authority, other than the M osaic tradition, availab le through th e elders and fathers of Israel, which could be cited as normative.

Habel, Norman C. (1983) "THE NARRATIVE ART OF JOB: APPLYING THE PRINCIPLES OF ROBERT ALTER. *J for the Study of the Old Testament* 27:101–111.

From an application of Alter's principles of literary analysis to the book of Job, claims that by his consideration of the historical and v isionary impulses which prod uce, the narrative art of the OT, Alter has boldly challenged the primacy of historical conscio usness as the prin ciple govern ing traditional texts o f Israel.

Habel, Norman (1977) ""ONLY THE JACKAL IS MY FRIEND": ON FRIENDS AND REDEEMERS IN JOB. *Interpretation* 31(3):227–236.

The poet's portrait of Job, bereft of human loyalty and d isillusioned by traditional values, includes a quest for the meaning of genuine loyalty (hesed) among friends. Explores the book of Job in the light of the concept of radical friendship inv olving ultim ate loyalty that w ill remain com passionate and sympathetic wh en all else fails. Describes Job's loneliness without a compassion ate friends, mediator, or co mforting G od, with only jackals as friends (30:29). Job denoun ced his friends fo r failing short of this id eal. Interprets the "redeem er passages" in the light of this friendship motif. Pictures Job as the real friend who forced his friend s to face up to the reality of human experience while they were ironically exposed as hypocritical representatives of Yahweh.

Habel, Norman C. (1983) "OF THINGS BEYOND ME: WISDOM IN THE BOOK OF JOB. *Currents in Theology and Mission* 10(3):142–154.

Wisdom is that deep and mysterious principle which governs all other laws of the cosm os. Such w isdom is inaccessible to humans, and the book of Job discredits the claim of the friends to have inherited it from their first fathers. God does possess wisdom, bu t Job accused him of manipulating wisdom with fickle intent. Through the divine speeches, Job is led to understand that he cannot comprehend God's design unless he has first-hand knowledge of the principle governing the cosmic blueprint. While Job lacks wisdom he gains knowledge of God through the theophany in the w hirlwind. Wisdom is inaccessible, but God is approachable.

Hanson, Anthony T. (1969) "JOB IN EARLY CHRISTIANITY AND RABBINIC JUDAISM. *Church Quarterly* 2(2):147–151.

Shows how the early Christians and the early Rabbis viewed Job and how far they understood or misunderstood it. NT writers see three main themes in the book: the righteousness of God, preexistent Wisdom, and Job as example of patience and prophet of the resurrection. For the Rabbis Job is an ambiguous figure; they even go so far as to condemn him at times. Concludes that early Christians tend positively to misunderstand the deepest significance of the book, whereas the Rabbis do not misunderstand it, but do not penetrate to its deepest insights.

HARAN, MENAHEM (1969) "ZEBAH HAYYAMIM (The Yearly Sacrifice). *Vetus Testamentum* 19(1):11–22.

There existed in Israel, beside the three annual pilgrimage festivals of the Pentateuch which were compulsory for males, a voluntary family feast, held yearly but at no specified time during the year. Examples are found in Elkanah going to Shiloh (I Sam. 1–2), Jonathan's explanation for David's absence (1 Sam. 20), Samuel's excuse for going to Bethlehem (I Sam. 16), and possibly the experience of Job's family (Job 1). Incidentally suggests that Samuel might have been of Judah rather than of Ephraim.

Harris, R. Laird (1972) "THE BOOK OF JOB AND ITS DOCTRINE OF GOD. *Grace Theological J* 13(2):3–33.

External and internal evidence suggests a Mosaic or slightly pre-Mosaic date. There are a few pre-Talmudic references to Job as a prophet. Lexical and grammatical features of Job's language indicate that it was difficult Hebrew with similarities to Ugaritic. Mythological references and allusions in Job are surveyed. Their use to illustrate and communicate truth does not indicate Biblical approval of their ideas. Much of the poetic dialogue is not divine teaching. Authoritative teaching about God's character is limited in Job to Jehovah's speeches and the prose sections. These passages portray God as creator, provider, powerful, righteous, merciful. Evidence concerning Job's resurrection hope involving vindication after death is discussed. Its place in the answer sought by Job is treated.

Harris, Scott (1983) "WISDOM OR CREATION? A NEW INTERPRETATION OF JOB XXVIII 27. *Vetus Testamentum* 33(4):419–427.

In Job 28:27 there are four verbs with a third person singular pronominal suffix. Invariably commentators understood "wisdom" as the object, but there are no references in Hebrew where wisdom appears as the object of any of the four verbs. They are used, however, in a number of places to refer to God's role in creation. If we understand the suffix to refer to the preceding sentence as a whole, then God "sees," "numbers," "establishes" and "searches out" all creation.

Harris, R. Laird (1981) "THE BOOK OF JOB AND ITS DOCTRINE OF GOD. *Presbyterion* 7(1/2):5–33.

Demonstrates how the ancient godly philosopher Job explores the basic questions of life and offers to the man of faith profound answers. Reprinted from Grace Journal, 1972, 13.

Heckelman, Joseph (1988) "The Liberation of Job *Dor Le Dor/89* 17(1):128-132.

Job's religiosity was shallow and smug. His reaction to the possible blasphemy of his sons was a mere ritualistic gesture. God's response was to manipulate Satan so that Job would be shaken out of his smugness and routine. Job's sin consisted precisely in his smug response to blasphemy. God wanted Job to become his intimate, to have with him a relationship of knowledge and love.

Held, Moshe. (1982) "STUDIES IN BIBLICAL LEXICOGRAPHY IN THE LIGHT OF AKKADIAN. *Eretz-Israel* 16:76–85.

The designation, mlkt hsmym, "Queen of Heaven," in the Book of Jeremiah, derives ultimately from the Sumerian name of the goddess istar, (N)INNANA, "Queen of Heaven," which was rendered into Akkadian as belet/sarrat same. The kwnym in Jeremiah should be identified with the Akkadian kamanu, sweet cakes prepared with honey or fruits in the Mesopotamian Istar cult. Also discusses the verb klh/blh in Job 21:31 and

Isa 65:22, and the terms hbr hbr in Deut 18:11 and hbrym in Isa 47:9, 12. (Hebrew) DDo

Hermisson, Hans-Jurgen (1989) "Notizen zu Hiob (Notes on Job). *Zeitschrift fur Theologie und Kirche* 86(2):125–139.

Responds to Harmut Gese's studies about wisdom and the book of Job, not entering the dispute but merely publishing some notes which point to possibilities of interpretation. Presents notes on four themes: (1) about the structure of the Job-dialogue (a) introduction; (b) structure of the speeches of the friends; (c) structure of the Job-speeches; (d) the "logic" of the disputes; (e) the theme of the Book of Job: delineations); (2) the theology of wisdom with Job's friends; (3) Job's understanding of God; (4) the speeches of God and the conclusion of the Job-theme. Concludes by citing Martin Luther's preface to the book of Job. (German)

Hill, John Spencer (1984) "THE PHOENIX. *Religion and Literature* 16(2):61–66.

Originally an entry for the Dictionary of Biblical Tradition in English Literature by the author. Traces the historical development of the mythical phoenix from the Egyptian solar myths to the 20th cent. Notes indirect biblical references in Ps 92:12; Job 29:18; John 12:13. After the NT era, the phoenix becomes a central figure for Jewish and Christian literature.

Hocherman, Jacob (1990) "Philological Topics in Biblical Hebrew. *Beth Mikra,,* 34(121)::131-137..

Discusses erroneous singular forms based upon the plurals, especially in the case of II/y verbs. In these forms Qal and Pi`el forms can be confused. Other matters include metaphorical language, such as "grind, mill" in a sexual sense (Job 31:9-10). Multiple meanings are exemplified by `ebrato (Prov 22:8) which can mean both "his fury" and "fruit" (from Aramaic). (Hebrew) NMW

Hoffman, Yair (1981) "THE RELATION BETWEEN THE PROLOGUE AND THE SPEECH-CYCLES IN JOB: A RECONSIDERATION. *Vetus Testamentum* 31(2):160–170.

Very serious arguments against harmonizing the prologue and the speech-cycles of Job are (1) a wide and unbridgeable gap between the personality of Job in the two sections; (2) a quite different image of the Lord; and (3) a different question or problem. Some elements, however, in the prologue are intelligible only if the speeches are taken in consideration: (1) the description of Job as a perfect saint; (2) Satan's declaration that Job "will curse thee to thy face"; and (3) seeds of suspicion about the uprightness of Job's sons. So two contradictory conclusions can be drawn. This ambivalence is a premeditated literary device of a single author.

Hohenstein, Heberbert E. (1983) "OH BLESSED RAGE. *Currents in Theology and Mission* 10(3):162–168.

In the laments of the Psalter and the book of Job, the worshippers acknowledge the ambiguity of faith: God is both benefactor and enemy. God who listens to his people's cries does not let anger be the final word. Our liturgies need to be for the bitter and despairing as well as for those who are celebrating.

Holbert, John C. (1983) "THE REHABILITATION OF THE SINNER: THE FUNCTION OF JOB 29.31. *Zeitschrift fur die Alttestamentliche Wissenschaft* 95(2):229–237.

There are two Jobs who stand ready to meet God. The Job of the dialogue expects an unanswerable blowhard from whom he can only hope for an admission of guilt. The Job of chaps. 29–31 expects vindication from God of absolute morality, precisely because he (Job) is innocent.

Holbert, J. C. (1981) ""THE SKIES WILL UNCOVER HIS INIQUITY": SATIRE IN THE SECOND SPEECH OF ZOPHAR (JOB XX). *Vetus Testamentum* 31(2):171–179.

Zophar in Job 20 uses a conscious satiric parody of Job's speeches with a technique of indirection aimed at external matters. Under the guise of a general speech on the fate of the wicked he rejected Job's anguished search for a mediator. Zophar's satire shows that Job looked for some heavenly witness or umpire other than God: "The

skies will uncover his iniquity" is Zophar's assertion that only God is there and he has turned against Job. In the midst of the satire, however, the poet has provided a valuable commentary on the speeches of Job.

Holmgrew, Frederick (1979) "BARKING DOGS NEVER BITE, EXCEPT NOW AND THEN: PROVERBS AND JOB. *Anglican Theological Review* 61(3):341–353.

Proverbial expressions are general rules of life, wisdom derived from past experiences. Often they represent contradictory notions which relate to a specific situation. They are not meant to be taken as absolutes. The book of Job is an answer to the proverb that the righteous are blessed and sinners die young. We may learn lessons from Job about forcing biblical statements to say too much regarding doctrinal affirmations of inerrancy and the deity of Christ.

Horst, Pieter W. van der (1986) "The Role of Women in the Testament of Job. *Nederlands Theologisch Tijdschrift* 40(4):273289.

In the Testament of Job two images of women are presented that are diametrically opposed. On the one hand, Job's first wife is presented as a loyal and loving wife and mother but also as a creature easily led astray and without any spiritual insight. On the other hand, Job's daughters, who play the leading role in the final chapters, are women gifted with the highest imaginable spiritual insight and take the lead selfconsciously thanks to this giftedness. The chapters on the daughters derive from another source than that on Job's wife and probably had their origin in an ecstatic-mystical Jewish group in which women played a leading role.

Houberg, R. (1975) "NOTE SUR JEREMIE XI 19 (Note on Jeremiah 11:19). *Vetus Testamentum* 25(3):676–677.

In place of the MT nashitah `es belahmo the reading leku nasitah `eseb lahmo is proposed. "Bread" is used in Job 3:24 and Ps. 42:4 to describe tears. The final result gives three lines in climax: (1) before death (2) at death (3) after death. (French)

Houtman, C. (1978) "ZU HIOB 2:12. *Zeitschrift fur die Alttestamentliche Wissenschaft* 10(2):269–272.

By tossing dust over their heads towards heaven, Job's friends (in Job 2:12) intended to entreat God, the all-knowing judge of heaven, to cover the originator(s) of Job's distress with dust. The dust with which to bury the originator(s) of Job's distress is thrown as it were in the direction of God. (German)

Hulme, William (1989) "Pastoral Counseling in the Book of Job. *Concordia J* 15(2):121–138.

Explores the dynamics between Job and his friends, who attempt to counsel Job in his affliction. Treats in turn the "strategies" used by Eliphaz, Bildad, and Zophar to address Job's afflictions and their possible cause and solution. Concudes with Elihu's attempt and then God's final resolution of Job's questions and suffering.

Hurvitz, Avi (1988) "Wisdom Vocabulary in the Hebrew Psalter: A Contribution to the Study of "Wisdom Psalms." *Vetus Testamentum* 38(1):41–51.

Using Proverbs, Job and Ecclesiastes as the distinctive Wisdom corpus, selects two distinctive Wisdom elements of linguistic phraseology: (1) hon, "wealth," and (2) the combination sur + mera`, "turn aside" + "from evil." By this methodology, suggests guidelines for determining which psalms should be called "Wisdom Psalms." These two linguistic tests point to Psalms 44, 112, 119 (because of hon) and 34, 37 (because of sur + mera`. Scholars must use similar linguistic data to identify "Wisdom Psalms."

Hurvitz, Avi (1974) "THE DATE OF THE PROSE-TALE OF JOB LINGUISTICALLY RECONSIDERED. *Harvard Theological Review* 67(1):17–34.

Seeks to identify linguistic elements which reveal the late (post-exilic) origin of chronologically problematic texts, and applies the analysis to the prose passages in Job (1, 2, 42:7–17).

Isbell, Charles D. (1978) "INITIAL ALEF-YOD INTERCHANGE AND SELECTED BIBLICAL PASSAGES. *J of Near Eastern Studies* 37(3):227–236.

> Adduces evidence for the interchange of alef and yod in biblical Hebrew, Ugaritic, Amorite personal names, and Aramaic magic bowls. Considers the passages where this interchange may have taken place: Job 12:4, Hosea 1:9, and Exod 3:14. Suggests that this interchange has taken place and interprets as an original third person form, rendering Exod 3:14 "He is Who He is" (*'ahye du ahye).

JACKSON, M.G. ST. A. (1986) "FORMICA DIE: AUGUSTINE'S ENARRATIO IN PSALMUM 66.3. *Vigiliae Christianae* 40(2):153–168.

> Augustine's depiction of the ant in ENARRATIO IN PSALMUM 66.3 is influenced by Virgil Georgic 1.185f.;1.379f.;Aeneid 4,402–407; and Horace, Sermones 1.1.30 35. Augustine relates the Christian, the spiritual ant, to Job, who in Augustine's treatment elsewhere is the formica Dei.

Jacobs, Irving (1970) "LITERARY MOTIFS IN THE TESTAMENT OF JOB. *J of Jewish Studies* 21(1–4):1–10.

> The epithet athlete was applied to martyrs, even before Christ, and Job was the archetype. The Testament amplified the drama of the contest: Job's iconoclasm incurs Satan's wrath; the friends become monarchs, for whom he gained, as for himself, immortality. In Jewish martyria Abraham, Jethro and Job were idealized convert-missionaries. The convert (1) suffers for his faith, (2) receives a new name, and (3) becomes a missionary-philanthropist.

Jacobs, L. (1982) "ELEAZAR BEN YAIR'S SANCTION FOR MARTYRDOM.*J for the Study of Judaism* 13(1/2):183–186.

> Eleazar ben Yair's reference to martyrdom as enjoined by the Law (J. W. 7.387) may reflect an early interpretation of Deut 6:5: "Thou shalt love the Lord ... with all thy soul"–even unto death. This tradition is attributed to R. Akiba (b. Ber. 61b) but is probably earlier (cf. Test. Job 1:27). The Shema was especially interpreted by the Zealots as looking for the imminent reign of God on earth. Finally, it is an odd coincidence that Eleazar's speech was uttered on 15 Nisan, which is an alternate date for the remembrance of the binding of Isaac.

Jacobson, Richard (1981) "SATANIC SEMIOTICS, JOBIAN JURISPRUDENCE. *Semeia* 19:63–71.

> Considers the book of Job as a construction whose meaning is to be sought in its formal aspect of relentless contradiction. The juridical figure which recurs in the book serves as emblem and evidence of the centrality of a dialectical process. In the final analysis the book represents a competition for a hermeneutic privilege, won in a sense by those who represent the ment by authorizing the book.

Janowski, Bernd (1982) "SUNDENVERGEBUNG "UM HIOBS WILLEN" FURBITTE UND VERGEBUNG IN 11QTGJOB 38 2f. UND HI 42 9f. LXX. *Zeitschrift fur die Neutestamentliche Wissenschaft* 73(3/4):251–280.

> It has been argued on the basis of 2 Macc 7:34f. and 4 Macc 6:27ff. that the concept of forgiveness of sin through a righteous person is Hellenistic, not Palestinian. But a careful comparison of Job 42:9f (MT) with Job 42:9f (LXX) and 11QTgJob 38:2–8 demonstrates that the LXX and especially the Targum show a reinterpretation of the MT in terms of forgiveness of sins on Job's account. Other targumic passages come close to this idea, but this one alone contains it in its fullest form and thus shows that the idea was available to the early church in Palestine to use in interpreting Jesus' death. (German)

Janzen, J. Gerald (1987) "The Yoke that Gives Rest. *Interpretation* 41(3):256–268.

> Shows how each element in Deuteronomy derives from and expands from the central themes of the Shema (Deut

6:4–5): Yahweh's oneness and Israel's love for Yahweh. Explores how Deuteronomy adapted contemporary literary and political forms to convey its message. Discusses the continuities between Israelite Yahwism and the religions of Canaan and Mesopotamia. Understands Israelite Yahwism, with roots in Mesopotamia, as a critique of royal religion and its implied notions of social order and power. Examines the relationship of Deuteronomic theology to Deuteronomic ethics, the implications of Israel's election, God's oneness, the Book of Job as a vindication of Yahwistic personal religion, and the reward-punishment language in Deuteronomy.

Janzen, J. Gerald (1989) "Another Look at God's Watch over Job (7:12) *Journal of Biblical Literature* 108(1):109-113.

David A. Diewert challenged the use of extra-biblical sources for interpreting this passage, saying they provide only a general background. While accepting Diewert's rejection of the usual application of such texts to 7:12, Janzen rejects Diewert's assertion that in view of 7:17, God keeps "Sea-Tannin" (i.e., Job) under surveillance rather than under guard. Job 7:12 does have a precise parallel in Enuma Elish.

Jenks, Alan W. (1985) "Theological Presuppositions of Israel's Wisdom Literature. *Horizons in Biblical Theology* 7(1):43–75.

Three theological principles undergird even the oldest section of Proverbs: (1) this is an orderly world, ruled by Yahweh, its wise creator; (2) knowledge of this order is possible to those who open themselves to wisdom; (3) those who are wise and thus align themselves with God's order will experience good things, while the foolish will suffer for their folly. There are, however, strong tensions in them; they are alternately affirmed and doubted by the sages, which leads in Job and Ecclesiates to a skewing of the whole structure of wisdom thought. Sirach overcomes this by grafting onto wisdom the torah tradition and a vision of Israel's sacred history; the Wisdom of Solomon by a Greek belief in the immortality of the individual soul.

Johnson, Luke Timothy (1988) "The Mirror of Remembrance (James 1:22–25). *Catholic Biblical Quarterly* 50(4):632–645.

By examining the use of the mirror as metaphor within the context of Hellenistic moral exhortation, one discovers not only how the verbs of "forgetting" in James 1:24–25 should be understood, but also how the metaphor helps to pull together disparate parts of James' own composition. The examples of Abraham, Rahab, Job, and Elijah are not random. Each exemplifies faith translated into deeds. James' use of the mirror metaphor makes him an even more convincing sample of Hellenistic paranetic literature.

Johnstone, Wm. (1989) "They Set Us in New Paths V. Six Commentaries on the Hebrew Bible, 1888–1988. *Expository Times* 100(5):164–169.

The now commonly accepted idea that the book of Isaiah was the work of two major prophets was first made available to ordinary laity and clergy by Smith's Isaiah (1888). Driver's Deuteronomy established the rigor of excluding homiletic comments in the explaining of the text. Zimmerli's Ezekiel set the standard for the study of literary types in Hebrew literature, and showed how God's Word of promise in its fulfillment becomes a renewed promise. McKane's Proverbs fleshed out the implications of James Barr's iconoclastic Semantics of Biblical Language. Childs' Exodus demands that the exegete be more than an antiquarian and acknowledge the normative quality of tradition. And Habel's Job shows the movement of Job from disputant to litigant and is a model of `final form' interpretation. Clearly, academics are not the ones who decide the meaning of texts.

Jongeling, B. (1972) "CONTRIBUTIONS OF THE QUMRAN JOB TARGUM TO THE ARAMAIC VOCABULARY. *J of Semitic Studies* 17(2):191–197.

A discussion of about thirty words attested (many for the first time) in Aramaic by 11QtgJob. There are also a few notes referring to the recent publication of the text, on which the author collaborated.

Jongeling, B. (1974) "LA COLONNE XVI DE 11 Qtg JOB (Column XVI of 11 Q tg Job). *Revue de Qumran* 8(31):415–416.

In RQum, 8(29)105–114, M. P. Grelot presented a translation to the official edition of 11QtgJob. He proposed a restoration of col. XVI quite different from that of the editors on the grounds that the lines were longer. A factor he did not count on, however, was that the space is more than that of one column, so a narrower col. XVII may have been there (cf. col. LII of 1QIsa). (French)

Kansfield, Norman J. (1982) "TO WRITE THE BOOKS THE WORLD CANNOT CONTAIN. *Reformed Review* 35(3):132–135.

Bildad, the colleague of Job, understood that life is too brief to learn all there is to know about God and that whatever is learned is for the purpose of the ordering of human life to the will of God. What he did not understand is that whatever is learned from the saints of the past is for the comfort of others and that such knowledge is never totally sufficient for the present. Where Bildad failed Job succeeded for he learned at least to ask the right questions until it was possible to confess that the Lord is God.

Kasher, Rimon (1985) "Miracles in the Bible. *Beth Mikra* 104:40–58.

Analyzes all instances of miracle in the Hebrew Bible. Interpretations of miracle in the Hebrew Bible are influenced by the theological outlook of the writers and by their inclusion of the NT in the analysis. Biblical writers were aware of the order of nature, and some miracles are perceived as exceptions to that order. The argument that nature, in its regularity, was perceived as miracle is not substantiated. The emphasis upon miracle is minimized in Jeremiah and in Job. Literature intended for the public emphasized miracle more, as did literature set in the far past, in Egypt and the wilderness. Literature which recognized the realities of the land stressed more nature's regularity. (Hebrew)

Kaufman, Stephen A. (1973) "THE JOB TARGUM FROM QUMRAN. *J of the American Oriental Society* 93:317–327.

Review article of the long-awaited, recently published edition of the Targum of Job from Qumran Cave XI (van der Ploeg, J. P. M., van der Woude, A. S., and Jongeling, B. Le Targum de Job de la grotte XI de Qumran, 1971). The review is composed of three parts: (1) notes and corrections to the text edition; (2) a brief outline of the grammar of the text (as compared to that of the Genesis Apocryphon); and (3) comments on the dating of the Targum and some of its implication for Aramaic and targumic studies. The Job Targum and the Genesis Apocryphon are seen to be representatives of two different traditions of literary Aramaic which, however, together with the Onkelos and Jonathan Targums, share in a strong heritage of Official Aramaic; a sharing in which the subsequent Palestinian targum traditions have no part. The Job Targum is to be dated to the first century BC, and the date of the Genesis Apocryphon must be reassigned to the first century

Kellermann, D. (1980) "KORREKTUR, VARIANTE, WAHLESART? EIN BEITRAG ZUM VERSTATANDIS DER KI'/Qlw- FALLE (Correction, Variants, ALTERNATE Readings? An attempt at Understanding the Cases of Ketib / Qere lw). *Biblische Zeitschrift* 24(1):57–75.

A study of seventeen instances of variation between 1' and lw in the Massoretic text indicates that in some instances there was a faulty exchange between the two words (Lev 11:21; Ezra 4:2; 1 Chron 11:20; Ps 100:3; Job 13:15). In some instances the faulty text was recognized, and the Ketib / Qere was introduced as a correction (Isa 9:2; Job 41:4; Prov 19:7; perhaps also Ps 139:16 and Isa 49:5). In the Pentateuchal legal texts where the Ketib l'/ Qere lw occurs in Exod 21:8; Lev 11:21 25:30 the negation 1' seems to express the vote of the minority against a legal ordinance. The correction of Ketib l` in Ezra 4:2 might actually preserve the original text. Ketib l` in 63:9 is a dogmatic correction. In Ezra 4:2, 1 Sam 2:3, and Prov 26:2 both the Ketib and the Qere"make sense. In Ps 100:3 and Job 13:15 the Qere more likely preserves the original text. (German)

Kelley, Page H. (1971) "THE SPEECHES OF THE THREE FRIENDS. *Review and Expositor* 68(4):479–485.

The fourth article of a synposium on the book of Job. After Job's friends have their say, the issue lies directly between Job and God himself. To condemn the friends is easy, but we must understand them; again and again we are compelled to admit that, in their place, we might have felt thought and spoken as they did. We can see

effects of rigid theology, and the natural reaction to outspoken heresy. Note how people, naturally kind and sympathetic, can be stirred emotionally into opposition or hatred by a shock to their feelings and a denial of their creed.

KELLY, BALMER H. (1961) "TRUTH IN CONTRADICTION. *Interpretation* 15:147–156.

A study of Job 20 and 21. The speeches of Zophar and of Job present strong contradictory positions regarding the dilemma and tension common to man in every age–the fact that moral principles do not appear to work conclusively in the world. Here is precisely the position of man who lives in God's creation but lives under sin. With the best will in the world and with the most comprehensive evidence he can accumulate he still cannot resolve the paradox.

Kinnier Wilson, J. V. (1975) "A RETURN TO THE PROBLEMS OF BEHEMOTH AND LEVIATHAN. *Vetus Testamentum* 25(1):1–14.

Starting with Samuel Bochart in 1663 and John Milton in 1667, scholars have either considered Behemoth and Leviathan as real animals or as mythological sea-creatures. The closing chapters of Job (38–41) contain two long speeches to Job from God out of the whirlwind. The first questions him about mysteries of creation. The second (Job 40:6ff.) invites Job to become God himself. As a creator he makes the ox-like Behemoth with obvious defects; as a hero-god he flinches before the fire-breathing Leviathan monster. Thus the parallelism is in Job's roles, not in the two creatures, one real and the other mythological.

Klaus, Nathan (1986) "Between Job and His Friends. *Beth Mikra* 105:152–168.

Argues for the unity of the book of Job. The speeches of Job and his friends are integrally connected, each using and refuting specific ideas and phrases from the other. All the parallel passages are cited. (Hebrew)

Klaus, Nathan (1986) "Parallels to Job in Job. *Beth Mikra* 32(108):45–56.

Examines numerous instances of similar verses in the book of Job. These may be repetitions by Job himself, or echoing by Job or his friends of the words used by their antagonists in the dispute. When the verses are seen together, similar words are recognized. Job's use of the friends' verses may also be ironic and antagonistic. (Hebrew)

Koch, Klaus (1976) "SADDAJ: ZUM VERHALTNIS ZWISCHEN ISRAELITISCHER MONOLATRIE UND NORDWEST-SEMITISCHEN POLYTHEISMUS (Shaddai: Toward the Relationship Between Israelite Monolatry and Northwest Semitic Polytheism). *Vetus Testamentum* 26(3):299–332.

Shaddai occurs 48 times, of which 31 are in Job and 6 in the tetrateuch's P writer. Of the eight possibilities in etymology, some passages lean toward "mountain god" and others "field god," but it remains undecided. In Job Morgenstern suggested a trinity of Elyon/Eloah, Shaddai and El, but all three are overpowering, mysterious and unfair. The hero is against God, but waits for his help and vindication. Gen. 17 offers the most basic evidence in P that Shaddai was a self-manifesting God, who blessed the clan of the fathers. With reference to monolatry, it is obvious that Shaddai is no independent deity beside El or Yahweh, but a specific manifestation, like the ml'k or the later archangel.

Koch, Klaus (1974) "DIE ROLLE DER HYMNISCHEN ABSCHNITTE IN DER KOMPOSITION DES AMOS-BUCHES (The Roll of the Hymnic Segments in the Composition of the Book of Amos). *Zeitschrift fur die Alttestamentliche Wissenschaft* 86(4):504–537.

Amos 4:13, 5:8; and 9:5f are taken over from a psalm tradition (cf. also Job 9:5–10) and in their context in Amos assist in indicating the structure of the book. Verse 4:13 emphasizes the fall of the cultic "high places" (4:1ff). Verse 5:8 mentions constellations which are to uphold mispat (5:7). Verses 9:5f tell of a theophany which will lead to destruction (cf. 8:4ff). Verse 1:2 with its "pastures of the shepherds" points forward to the kingdoms of 1:3ff. (German)

Koops, Robert (1988) "Rhetorical Questions and Implied Meaning in the Book of Job. *Bible Translator* 39(4):415–423.

> In Job 15, speech devices, basic information and implications are identified. Excessive use of rhetorical devices and length of the text can obscure the message of a discourse and lead to loss of meaning.

Kselman, J. S. (1973) "A NOTE ON GEN 7:11. *Catholic Biblical Quarterly* 35(4):491–493.

> The distinguishing mark of Hebrew poetry is the formulaic pairs that make up the repertoire of the oral poet, and out of which he composes his verse. One such parallel in Gen. 7:11b is thwm m (Gen. 49:25; Deut. 33:13; Ps. 107 26; Prov. 8:27). Another such pair is bq // pth. Evidence for the formulaic nature of this pair is provided by its occurrence in Job 32:19 and Num. 16:31b-32a. Meter, chiastic structure, and paranomasia also point to the authentically poetic character of Gen. 7:11b.

Kuhn, Hanni (1982) "Why Are Job's Opponents Still Made to Eat Broom Root? *Bible Translator* 40(3):332-336.

> Broom root is inedible, nauseous, poisonous. Alternate translations of Job 30:4 include (1) using the root as fuel "to warm themselves," (2) using the root to make coals to sell "to earn their bread," or (3) substituting the edible parasitic plant associated with the root in the couplet for the root itself, "even the dog's club is their food."

Kutsch, Ernst (1989) "TEXT UND TEXTGESCHICHTE IN HIOB XIX: ZU PROBLEMEN IN V.14–15, 20, 23–24. *Vetus Testamentum* 32 (4):464–484.

> Using the Job Targum from 11Q, argues that the first of the compounded subjects in Job 19:15 should be joined to the subject of v. 14 and that the second should be singular rather than plural. Job 19:20 should read: "My bones stick to my hide; I am bare to my gums." The Greek text of Job 19:23–24 suggests an original "Who will set in a book?" in the second line, parallel to the first question. (German)

Kutsch, Ernst. (1973) "HIOB: LEIDENDER GERECHTER–LEIDENDER MENSCH (Job: Suffering Just Man–Suffering Human). *Kerygma und Dogma* 19(3):197–214.

Lacoque, Anare (1979) "JOB AND THE SYMBOLISM OF EVIL. *Biblical Researchn 1980* 24/25:7–19.

> Proposes a reading of Job's confrontation with the theophany through an examination of the symbolism of evil in the book, in conjunction with the works of Paul Ricoeur. Concludes that evil is the outcome of the encounter and collision between the divine and the human.

Laeuchli, Samuel (1980) "ART AND THE LOSS OF INNOCENCE. *Union Seminary Quarterly Review* 35(3&4):267–277.

> Keen literary discussion of the biblical accounts which record our lost innocence: Adam and Eve, Cain and Abel, Job, Judas' kiss of Jesus, Moses and the golden calf, and the "most Insane" of all–the paradigm of the killing of Egyptian first-born.

LAKS, H. JOEL (1964) "THE ENIGMA OF JOB: MAIMONIDES AND THE MODERNS. *J of Biblical Literature* 83:345–364 (No. 4).

> The solution to the problem of Job as presented by the medieval scholar Maimonides and contemporary scholars are contrasted. Maimonides asserts that Job is not suffering. While suffering does inevitably imply sinfulnesss, Job cannot thus be indicted or judged, for suffering in the theological understanding cannot be construed in material terms. As long as he enjoys serenity of soul, he is spiritually happy, at one with God, and hence sinless. Those who insist upon seeing a necessary causal relation between physical suffering and sin are not "wise." Footnotes.

Lasine, Stuart (1988) "Bird's-Eye and Worm's-Eye Views of Justice in the Book of Job. *J for the Study of the Old Testament* 42:29–53.

> Examines the various kinds of sight described in Job, in terms of each speaker's station point, character, motivation, and rhetorical intent. Seeks to determine the relationship between God's bird's-eye view of the cosmos (including his view of wicked human beings) and Job's ground-level view of the wicked (including his view of God's attitude toward them).

Laurin, Robert (1972) "THE THEOLOGICAL STRUCTURE OF JOB. *Zeitschrift fur die Alttestamentliche Wissenschaft* 84(1):86–89.

> The wisdom hymn of Job 28 should be viewed neither as a later addition by some editors, nor as out of place within the structure of the book, but as an integral and deliberate element in the argument by the author. This chapter provides a summary of what Job had "heard" (42:5) all his life, the typical wisdom answer to life's problems–trust and obey Yahweh. A meaningful faith does not come simply by the proclamation of certain facts about God (ch. 28 provides such a collection in a hymnic creedal form), but faith finds its basic ground only in a personal encounter with God. Such an encounter is described in chapters 38–42.

Lecrand, L. (1981) "LA CREATION, TRIOMPHE COSMIQUE DE YAHVE (Creation, Cosmic Triumph of Yahwe). *Nouvelle Revue Theologique* 83:449–470.

> The popular imagery of Hebraic folklore concerning cosmogony is to be found in Job, the Psalms and in texts of the school of Isaias. These mythological allusions of the post-exilic period to a war between chaos and order relate to the Phoenician origins of the Hebrews. Although, properly speaking, there is no mythology in the Bible, nevertheless, mythological symbolism is used to portray the victories of the all mighty Yahweh from creation, through the exodus and the resurrection, to the ultimate triumph of the messianic era. (French)

Leibel, D. (1964) "`AVOR BASHELACH. *Tarbiz* 33:225–227.

> This expression from Job (33:18; 36:12) is to be understood as "death" in a general sense. Shelach is interpreted as "channel, river (cf. Joel 2:8; 4:11; Canticles 4:13) which, upon analogy with Greek and Ugaritic mythology, refers to the ancient belief of the water boundary between the living and the dead. The 4 rivers of Hades are compared with the "rivers of Belial" (Ps. 38:5; Sam. 22:5) and the 4 rivers of the Garden of Eden. (Heb.).

Lerner, Berel Dov (1990) "Faith, Fiction, and the Jewish Scriptures *Judaism* 39(2):215-220.

> Most narrative portions of Scripture demand a literal reading. The book of Job, on the other hand, was never considered to be literally true by the rabbis. Since there was no compelling reason to accept Job as fact, the rabbis were willing to treat it as divinely inspired fiction.

Levine, Baruch (1985) "Rene Girard On Job: The Question Of The Scapegoat. *Semeia* 33:125–133.

> Denies any connection between the well-being of the community and the sufferings of Job, as claimed by Girard (same issue of Se). Biblical applications of the scapegoat phenomenon to humans (e.g. Isaiah 52–53) are quite different from what we find in Job, whose laments admit of a psychological explanation. Job is no scapegoat but a heroic dissident. (see abstract #1742)

Lichtenstein, Aaron (1984) "IRONY IN THE BOOK OF JOB. *Dor Le Dor* 13(1):41–42.

> There is irony in the book of Job, as the reader is aware of what Job is not. Satan's argument is that God limits freedom of choice by offering rewards for human goodness. There is a contradiction between the doctrine of retribution and the doctrine of freedom of choice. In response to this, God precipitates Job's suffering. Only God can decide when the doctrine of retribution can function and when it must be tempered by the doctrine of freedom of choice.

Lococque, Andre' (1981) "JOB OR THE IMPORTANCE OF RELIGION AND PHILOSOPHY. *Semeia* 19:33–52.

> Approaches Job 38 through the dialectical method of explanation (sense and reference) of a text-metaphor. The book as a whole is thus seen as a multileveled phenomenal encounter with suffering and evil, through various symbols, the hero himself a symbol accepted and confirmed by God.

Logan, James C. (1985) "HOMILETICAL RESOURCES: EXEGESIS OF FOUR PROPERS FOLLOWING PENTECOST. *Quarterly Review* 5(3):71–94.

> The OT lessons of the Lectionary have the character of preparation for or anticipation of their fulfillment in the NT lessons. As well, there is an almost inherent tendency of Christians to be Marcionites in their selection of scriptural texts and so emphasis is given to the OT readings. Job 42:1–6; Gen 2:18–24; Gen 3:8–19; Isa 53:7–12.

Long, Burke O. (1976) "THE STYLISTIC COMPONENTS OF JEREMIAH 3. 1–5. *Zeitschrift fur die Alttestamentliche Wissenschaft* 88(3):386–390.

> Jer. 3:1–5 is not a "didactic question" (contra T. R. Hobbs, ZAW, 1974, 86:23–29) but a "disputation" with the stylistic components of "rhetorical question" and "indictment." The best parallels may be found in the wisdom disputations (Job 15:2–6; 22:2–11) and in prophetic texts such as Mal. 2:10–13. It is not certain what priority can be given to the various components.

Long, Thomas G. (1988) "Job: Second Thoughts in the Land of Uz. *Theology Today* 45(1):5–20.

> Argues that the book of Job is not ultimately about what it means that humans suffer, but rather about what it means to be human at all when God is seen truly to be God. Agrees with William Blake that the theme of this book is spiritual transformation. Discusses the content of the book in order to illustrate his revision. Contends that the crucial question that demands working out is not why Job suffered so, but what kind of God and what kind of creation allow for such a jagged piece of morally irrational experience.

Lowe, Walter James. (1981) "COSMOS AND COVENANT. *Semeia* 19:107–111.

> Discusses Ricoeur's interpretation theory in the light of his interpretive practice, specifically his discussion of Job in The Symbolism of Evil, and compares Ricoeur's conclusions with those in Lacocque's article (same issue of Se).

Luria, Ben-Zion (1985) "Amaziah, King Of Judah, And The Gods Of Edom. *Beth Mikra* 102:353–360.

> Deals with the puzzling passage in 2 Chron 25:14, which depicts Amaziah as worshipping the gods of Edom. Following a suggestion by A. Ehrlich, concludes that the Edomites were, at first, worshippers of YHWH. The Edomite provenance of the book of Job is further evidence. Amaziah brought back Edomite sacred objects and saw no reason not to worship YHWH with them. The change in Edomite religion was due to the continuing influence of the Horites among them. (Hebrew)

Mack, Burton L. (1970) "WISDOM MYTH AND MYTHOLOGY. *Interpretation* 24(1):46–60.

> Uses a methodological distinction between myth and the use of myth for theological reflection to explain the origin and development of Israel's theological wisdom tradition. The mythic figure of wisdom in Job 28 and Proverbs 1–9 expresses the theological category of God's wisdom which is not obtainable through observation and human experience. To test this hypothesis, the wisdom mythology of Job 28 and Proverbs 1–9 is compared with the myths from which it borrows and then studied in relation to its new historical and theological setting. The forms of this theological language were taken from living mythos–that of the Egyptian goddesses Mast and Isis. The post-exilic question of theodicy provided the occasion for developing theological wisdom in mythical forms.

MacKenzie, R. A. F. (1979) "THE TRANSFORMATION OF JOB. *Biblical Theology Bulletin* 9(2):51–57.

Analyzes the book of Job both from a literary and a theological standpoint. An intriguing pattern appears in the form of a "transformation theme", a form similar to the classical Greek tragedy. This pattern proceeds in 3 successive stages: first the hero is presented in a privileged state or condition; then some crisis intervenes, by which the hero is forcibly brought down to a state of wretchedness and inferiority. There follows a third stage, in which some word or act of God gives a new and unsuspected meaning or direction to the hero's existence. In thus depicting Job as "tempted as we are, yet without sin" the ancient poet achieved one of the striking foreshadowings of the future Saviour.

Maillot, A. (1979) "L'APOLOGETIQUE DU LIVRE DE JOB. *Revue d'Histoire et de Philosophie Religieuse* 59(3/4):567–576.

(1) Have we taken seriously enough the fact that Job and his four friends are presented as non-Israelites? (2) Isn't the dialogue (or diatribe) between Job and his friends specifically non-Israelite? (Compare, e.g., the use of the tetragram and the absence of covenant vocabulary.) (3) Are not the responses of God the responses of God Creator (El) rather than those which the God of the covenant (YHWH) would have made to an Israelite? (4) Does Job pass from revolt to repentance or from revolt to resignation? (5) Who knows more of injustice and unhappiness than an Israelite?

Malchow, Bruce (1987) "Contrasting View of Nature in the Hebrew Bible. *Dialog* 26(1):40–43.

Surveys scattered OT texts that deal with ecology and the environment (other than major units such as Genesis 1–2, Job 38–41, Psalm 104), and orders them around two themes: nature as corrupted and nature as valuable.

Mansoor, Menahem (1961) "THE THANKSGIVING HYMNS AND THE MASSORETIC TEXT (PART I). *Restoration Quarterly* 3:259–266.

Building on a chapter of the writer's recent book on the Hodayoth, he gives here a few examples of the bearing of the Thanksgiving Hymns on the Massoretic Text. (1) KMRY RY YWM in Job 3:5 is suggested to be from MRR, "bitter." (2) HWLL in Ps. 5:6; 73:3; 102:9; Eccl. 9:3; 10:13 is better as "deceit, falsehood" than "folly, madness." (3) an additional meaning of TQWH in Job 17:15 and Josh. 2:18 is "end." (4) The proposed emendation of KSH R NKW in Hos. 6:3 is not warranted because of the parallel in Hod. IV, 6. This article is VI in the series "Studies in the New `Hodayoth'."

Mansoor, Menahem (1961) "THE THANKSGIVING HYMNS AND THE MASSORETIC TEXT (Part II). *Revue de Qumran* 3:387–394.

This is VII in the "Studies in the New `Hoda-yoth'." Part I (Items 1-4) was published in RQum, 1961, 3:259-266.–(5) KBWD meaning "victory" or "weapons of victory" in the Hymns suggests such a meaning in Ps. 24, 8 and 10 and elsewhere. (6) HWH as "threat" fits the context in Prov. 10, 3 and 13 and other passages. (7) PRY SPTYM, "fruit of the lips," gives strength to the emendation PRY for PRYM in Hosea 14, 3. (8) A comparison of NBKY MYM in the Hymns and NBKY YM in Job 38, 16 concerning "whirlpools" may give help in the more difficult Job 28, 11 and Prov. 8, 24. To be continued.

Manzanedo, Marcos (1987) "La antropologie teologia en el comentario Tomista al libro de Job. *Angelicum* 64(2):301–331.

Thomas Aquinas' Commentary on the Book of Job offers a compendium of philosophical anthropology (cf. Angelicum 1985, pp. 319–471) and also of theological anthropology. The commentary includes reflections on the nature of God, divine providence, relations between God and creation, Jesus Christ, angels and demons. In addition, the commentary offers a Thomist philosophy of man.

Manzanedo, Marcos F. (1985) "LA ANTROPOLOGIA FILOSOFICA EN EL COMMENTARIO TOMISTA AL LIBRO DE JOB. *Angelicum* 62(3):419–471.

Thomas Aquinas wrote the most complete medieval commentary on the Book of Job, and this commentary retains value, especially for its anthropological philosophy. Surveys the themes in the commentary: human nature and its origins, the life span, mortality, happiness, knowledge, wisdom, will and power, moral good and evil, social prosperity and adversity.

Marx, Alfred (1988) "Sacrifice de reparation et rites de levee de sanction (The Reparation Sacrifice and Rites for Lifting of the Sanction). *Zeitschrift fur die Alttestamentliche Wissenschaft* 100(2):183–198.

The reparation sacrifice (traditionally: guilt offering), prescribed in the case of an attack on material goods, associates the religious dimension of sacrifice with a civil dimension. This rite builds on the law about theft in the Covenant Code (Exod 21:37–22:3, 6–12). But P also makes use of an ancient rite of lifting of the sanction (cf. Gen 20; Judg 17; 1 Sam 5–6; 2 Sam 21; Job 42), in which the victim intervenes with God on behalf of the guilty party and goes through with a rite designed to wipe out the theft. The sacrifice shows the harmful results to which the guilty person has exposed himself on the civil, religious, and even magical levels. (French)

Maston, T. B. (1971) "ETHICAL CONTENT OF JOB. *Southwestern J of Theology* 14(1):43–56.

The moral excellence of Job was presented throughout the book, especially in ch. 31. Job and his friends made a false ethical judgment that God's control was fatalistic rather than sovereign. Suffering of the innocent was a moral problem not solved by "terrestrial eschatology" but by a resignation that we will let God do for us and through us by means of suffering. Thus, faith and ethics were related as Job repents not from moral guilt but from reckless distrust.

Matheney, M. Pierce, (1971) "MAJOR PURPOSES OF THE BOOK OF JOB. *Southwestern J of Theology* 14(1):17–42.

The major purpose of the book of Job is to solve such questions as: (1) Why do the righteous suffer? (2) What is man's true motive for serving God? (3) Why is death better than suffering for no cause? (4) What happens after death? (5) How does one relate to God? and (6) Why is God silent? The overall theme of Job is that one may endure suffering by a tenacious faith in God's ultimate goodness.

McCarter, P. Kyle (1973) "THE RIVER ORDEAL IN ISRAELITE LITERATURE. *Harvard Theological Review* 66(4):403–412.

The termed, 'ed, identified by Dhorme in Gen. 2:6 with Sumerian id (cosmic river), occurs several times in Psalms, Job, and Jonah, with the explicit meaning of judgment by river ordeal. In the OT, water is so often associated with themes of judgment and deliverance that further study promises to be complex and exciting.

McDonagh, Kathleen (1980) "JOB AND JEREMIAH: THEIR APPROACH TO GOD. *Bible Today* 18(5):331–335.

Both Job and Jeremiah confront a crisis of suffering that challenges their faith. They similarly express a rejection of life, voice continued rebellion against suffering, chafe against the loneliness of suffering, exclaim their conviction of innocence, yet concede that God is right. To both God replies, and both, while still confronting a mystery beyond their knowledge, surrender themselves within a personal experience of God.

McKay, J. W. (1979) "ELIHU–A PROTO-CHARISMATIC. *Expository Times* 90(6):167–171.

Most scholars now regard Job 32–37 as an editorial addition. Contends that while the book makes sense without these speeches, they are purposeful in the drama, which leads to enlightenment beyond Intellect and reason. Chap. 38 would be too abrupt after the failure of Job's comforters. Elihu's name, "My God is the One," seems important, like Elijah, "defender of God." The enlightenment he prepares goes beyond theology, beyond the ear (42:5-6).

McKeating, Henry (1971) "THE CENTRAL ISSUE OF THE BOOK OF JOB. *Expository Times*

82(8):244–247.

Questions whether suffering is indeed the main theme of Job, whereas the climactic speeches of Yahweh never mention it. The book deals rather with the problem of a transcendent God. All the other issues raised by commentators are present, but secondary. Job's chief suffering is ignorance of the God whom he cannot doubt. The riddle raised defies any solution except the strictly religious one, mystical experience (42:5).

Meier, Sam (1989) "Job I-II: A Reflection of Genesis I-III *Vetus Testamentum* 39(2):183-193.

The author of the Job prologue (Job 1-2) exploits the P and J creation accounts of Genesis 1-3. There are primarily parallels in character, geography, and divine action, with occasional contrasts, particularly in the role of Satan. Thus Job answers questions which Genesis left unresolved. Though Job is not Everyman, he demonstrates that the Fall is not the final word and that every man can be Job.

MERKELBACH, R. HAGEDORN, D. (1966) "EIN NEUES FRAGMENT AUS PORPHYRIOS "GEGEN DIE CHRISTEN" (A New Fragment from Porphyry's "Against the Christians"). *Vigiliae Christianae* 20(2):86–90.

In a papyrus copy of Didymus the Blind's Commentary on Job (discovered in 1941) there is a previously-unknown quotation from Porphyry to this effect: "If everything is possible for God, then this includes lying, and if everything is possible to him who believes (Matt. 17:20), then he (a believer) can make a man as easily as a bed. "Didymus answers that what is possible for God or for the believer is that which accords with his nature-a statement with which Porphyry would not disagree. Thus Didymus removes the basis for Porphyry's objection.

Meunchow, Charles (1989) "Dust and Dirt in Job 42:6 *Journal of Biblical Literature* 108(4):597-611.

Considers the exegetical difficulties of this verse, difficulties the early versions reflect. Challenges the view that there is deliberate polysemy. Seeks to resolve the ambiguities of the verse by focusing on the socio-cultural milieu of the author and original audience. The passage can be better understood when seen in the light of the polarity and understanding of honor and shame in the culture in which this book was produced.

Michaux, Antoine. (1960) "EXAMEN DE CONSCIENCE BIBLIQUE (A Biblical Examination of Conscience). *Bible et Vie Chretienne* 35:62–64.

The text of a Christmas Vigil service designed for students 14 to 20 years of age. A reader proposes a short selection from Ch. 31 of Job after which the leader of the group cites an apposite scriptural moral exhortation and applies it to the audience at hand. After a period of silent examination of conscience, the same process is repeated on a different theme, thus covering the essential moral precepts. (French)

Michel, Walter L. (1972) "DEATH IN JOB. *Dialog* 11(3):183–189.

Not enough is really known about the OT view of death. Since 1928 Ugaritic studies have revolutionized its study. Books by M. Dahood, M. Pope, N. J. Tromp and A. C. M. Blommerde represent the best of the on-going scholarship. Sheol–a uniquely Hebrew term–is seen as `meetinghouse' and `mother's womb' as well as `there' and `nether world.' The Ugaritic personifications of death as king of the underworld (Mot) is himself subject to death, is childless (sterile) and obsessed with eating. In Job the images are the same, while polytheistic portrayal has been avoided.

Miles, John A., (1977) "GAGGING ON JOB, OR THE COMEDY OF RELIGIOUS EXHAUSTION. *Semeia* 7:71–126.

The viability or unviability of literature-as-religion has important implications for biblical interpretation, particularly for that special form of interpretation which is the literary recreation of biblical myth. Examines examples from Neil Simon, God's Favorite (1975) and I. A. Richards, Job's Comforting (1971). The inadequacy of literature to replace religion calls urgently for an exercise in applied anthropology. In this task biblical

criticism has a necessary if not the chief or most creative role to play.

MILGROM, JACOB (1967) "THE CULTIC SEGAGA AND ITS INFLUENCE IN PSALMS AND JOB. *Jewish Quarterly Review* 58(2):115–125.

Segaga in the priestly writings may result from two causes: negligence or ignorance. In Psalms, illustrated by Ps. 19:13–14a, it becomes moral: who can know the entire law and therefore prevent inadvertances, In Job, it becomes doctrinal: Job concedes the justice of punishment for inadvertant but not unconscious sins. (Job 6:24) Since inadvertancy is the only real charge against him, Job shifts the burden of proof to God and the comforters. Job 31 presents the case for inadvertance and the debate ends.

Miller, Ward S. (1989) "The Structure and Meaning of Job. *Concordia J* 15(2):103–120.

Analyzes the literary style and structure of Job with its use of parallelism, repetition, antithesis and figurative language as they pertain to its literary value and meaning. All its literary mastery is cumulatively combined to give the book maximum impact and insight. Concludes that Job's afflictions were not primarily the consequences of a wanton wager but a blessing foreseen by the Creator and made available through the Bible for all humanity.

Miller, Ward S. (1987) "Job: Creator's Apprentice. *Chicago Studies* 26(2):166–177.

A literary analysis of the structure of the Book of Job. The book has three parts: prologue (chaps. 1–2); the dialogue which merges into three long speeches; and the epilogue (42:7–17). An interpretation of chap. 24 is offered in which Job admits that the wicked do suffer for their crimes in one way or another. Chap. 28 is a tribute to the greatness of the creator, followed by a triptych of Job's self-justification. Chaps. 38–41 is the creator's antithetic response to Job's selfjustification. Job's final response is an acknowledgement of his created status. The book is a literary masterpiece and there is no reason to delete any part of it.

Mitchell, Christopher (1989) "Job and the Theology of the Cross. *Concordia J* 15(2):156–180.

Traces the development of the dramas of conflict in Job (heavenly level of God and Satan and earthly level of Job and his friends). Especially notes Job's great faith in the Redeemer and its great importance to the resolution of the conflicts and message of the book. Addresses first the exegetical highlights of the book. Concludes with the solution of the book in the theology of the cross: Deus absconditus becomes the Deus revelatus and Christ the resolution of Job's suffering and conflict.

MOELLER, HENRY R. (1962) "BIBLICAL RESEARCH AND OLD TESTAMENT TRANSLATION. *Bible Translator* 13:16–22.

Suggests that modern research has helped to clarify a few of the many obscure passages in the OT. The author gives possible solutions to problems surrounding the translation of the following passages: Judges 5:5 and Ps. 68:8; the use of the preposition b as "from" especially in Gen. 21:17, Job 4:21, I Kings 12:2; I Chron. 4:12, 14; Psalm 8:2.

Moore, Rick D. (1983) "THE INTEGRITY OF JOB. *Catholic Biblical Quarterly* 45(1):17–31.

The relationship in the book of Job, between the prose narrative and the poetic dialogue, is the most pivotal as well as the thorniest problem facing the interpreter. The view that to a preexistent prose framework was added a poetic dialogue is one that holds majority support. The question arises as to whether the prose and poetry relate in terms of thematic integration or thematic disjunction. Using chap. 3 of Job as the most promising place to look for the answer, concludes that the poet has not sought thematic continuity, but thematic disjunction. The poet denies integrity to the character of Job in relation to the prose narrative. However, the poet does present Job in another kind of integrity–honesty. Further, the canonical context suggests an integrity as the prose and poetry result in a dialectic between the ideal and the real.

Morrow, Francis J., (1973) "11Q TARGUM JOB AND THE MASSORETIC TEXT. *Revue de Qumran*

8(30):253–256.

> Although 11Q Targum Job is generally in close agreement with the Massorah, occasionally there are striking departures. Fifteen comparisons are drawn, ranging from Job 22:16 to 42:6.

Morrow, William (1986) "Consolation, Rejection, and Repentance in Job 42:6. *J of Biblical Literature* 105(2):211–225.

> Job 42:6 may be translated (1) Wherefore I retract (or I submit) and I repent on (or on account of) dust and ashes, (2) Wherefore I reject it (implied object in v. 5), and I am consoled for dust and ashes, (3) Wherefore I reject and foreswear dust and ashes. The divergent translations are the result of three ambiguities in the text that have been deliberately structured into the verse by the author. Each of the translations is analyzed in detail. The result is that no translation of 42:6 is without difficulty or free from ambiguity because the author wants to allow the reader's understanding of Yahweh's revelation to interpret Job's response.

Morrow, Francis J. (1973) "11Q TARGUM JOB AND THE MASSORETIC TEXT. *Revue de Qumran* 8(30):253–256.

> Adds some suggestions to those given by J.P.M. van der Ploeg and A.S. van der Woude, editors and translators of the Targum Job from Qumran Cave 11. Expresses special interest in the underlying Hebrew text, and in some cases offers an alternative view from the editors.

Muller, Hans-Peter (1988) "Gottes Antwort an Ijob und das Recht religioser Wahrheit (God's Reply to Job and the Right of Religious Truth). *Biblische Zeitschrift* 32(2):210–231.

> Discusses (1) the function of the theophany and God's speech to indicate the meaning of its contents, (2) two points which resulted from the analysis of some mythic motifs, viz. assertatory and creationary speech and the pragmatic concept of truth regarding mythic-religious speech. Concludes that the ultimate motif for ethically responsible knowledge is not a matter of ethics but a matter of religious metaphysics, resting on the role of man within the cosmos, which the believer understands here and now as his role before a gracious God. (German)

Muller, Hans-Peter (1988) "Die sog. Straussenperikope in den Gottesreden des Hiobbuches (The So-called Ostrich Pericope in the Divine Speeches of the Book of Job). *Zeitschrift fur die Alttestamentliche Wissenschaft* 100(1):90–105.

> A semantic analysis of the vocabulary of Job 39:13–18 does not remove all doubt about the identity of the bird as an ostrich, but it does lead to a relatively certain reconstruction of the verses. Since the text still has unsolvable exegetical problems, many literary and theological questions must remain unanswered. (German)

Muller, Hans-Peter (1984) "Der 90, Psalm–Ein Paradigma Exegetischer Aufgaben. *Zeitschrift fur Theologie und Kirche* 81(3):265–285.

> Exegetes Psalm 90 as an expression of existential vexation which reminds one of Job and Qoheleth, demonstrating that this poem testifies to a crisis of OT piety and the tendency of the later, post-exillic time to return from the specifics of the Israelite-Jewish religion to a holistic-oriental existence. (German)

Murphy, Roland E. (1977) "WHAT AND WHERE IS WISDOM? *Currents in Theology and Mission* 4(S):283–287.

> Analyzes G. von Rad's views on the "self-revelation of creation" as demonstrated in Job 28, Prov. 8, and Sir 24. Wisdom in these passages is an attribute of the world, by virtue of which she turns towards men to give order to their lives. Biblical wisdom is a divine mystery in creation that reveals God to humans. Men and women are in contact with God through creation (wisdom) on the level of a faith response. There are faith possibilities for people who hear God through his created wisdom and have expressed this in extra-biblical literature.

MURPHY, ROLAND E. (1969) "THE INTERPRETATION OF OLD TESTAMENT WISDOM LITERATURE. *Interpretation* 23(3):289–301.

> Recently wisdom influence upon the prophets, Psalms, and Law has been increasingly recognized. In order to do justice to the wisdom literature, OT theology must include theological anthropology. Discusses the following questions concerning the interpretation of OT wisdom literature: (1) Of what significance is the rooting of wisdom sayings in an experiential judgment of human conduct? (2) Do we adequately recognize the reinterpretation and reapplication of some proverbs (e. g. Prov. 18:18–20; 1:2–6)? (3) What is the meaning of such proverbs as 10:2; 11:19; 8:35? Insights from Job and Ecclesiastes indicate an element of mystery in God's dealings with men. (4) What is the significance of biblical sayings outside the traditional wisdom books (e.g Jer 31:29)? Biblical evidence suggests that the prehistory of the proverb remains dark.

Murtagh, J. (1968) "THE BOOK OF JOB AND THE BOOK OF THE DEAD. *Irish Theological Quarterly* 35(2):166–173.

> Parts of Job and the Egyptian collection of texts manifest attitudes similar to those of the Pharisees who attempted to abolish in themselves all awareness of guilt and refused to face up to the sinful and dark sides of themselves. As Job matured when he admitted his sinfulness, so there is evidence that the ancient Egyptians moved somewhat in the same direction for after the interlude of Akhenaton's attempted reforms there appear on funerary monuments admissions of sinfulness.

Neary, Michael (1986) "The Importance of Lament in the God/Man Relationship in Ancient Israel. *Irish Theological Quarterly* 52(3):180–192.

> Examines the place of the communal lament in the Psalms, Pentateuchal themes (summarized in Deut 6:20–25, 26:5–11) and the crisis of exile in Deutero-Isaiah, and the individual lament in Job. Argues that study of the significance of this form of protest about the painful dimension of life is a necessary corrective to an over-realized eschatology which fails to take the cross seriously.

Newell, B. Lynne. (1984) "JOB: REPENTANT OR REBELLIOUS? *Westminster Theological J* 46(2):298–316.

> In general scholars have agreed that Job's replies to Yahweh in 40:4–5 and 42:2–6 indicate that Job repented, or at least relented and changed his attitude. J. B. Curtis, in a radically different translation and interpretation, argues that Job did not repent, but totally and unequivocally rejected Yahweh. To understand the meaning of Job's responses, considers them within their context: the literary context of Job (ancient Near Eastern parallel literature) and the immediate context (the meaning and intent of Yahweh's speeches to which Job responded). From the examination of the text of Job's responses, it is clear that Job did respond to Yahweh's speeches as Yahweh desired. Job recognized that he had sinned and he repented of that sin. Job also came to a deeper, more intimate knowledge of God and relationship with him.

Ney, Philip (1981) "A PSYCHIATRIST'S DISCUSSION OF JOB. *Crux* 17(3):2–3.

> Job struggled with two universal basic questions: "Why?" and "Why me?" Though not giving a pat answer, God responded in a manner psychiatrically helpful. (1) He let Job know that he understood and cared; (2) He gave Job reason for hope; (3) He gave Job a better perspective on himself; and (4) He got Job to focus his attention and concern on other people.

Noort, Edward. (1983) "DE OUDTESTAMENTISCHE WIJSHEIDS-LITERATUUR ALS ERVARINGSTHEOLOGIE. *Gereformeerd Theologisch Tijdschrift* B3(3):158–166.

> The wisdom books of the OT serve as biblical models where experience constitutes a major factor. It reflects on secular and concrete themes from a theological vantage point. It is the precipitate of reflection on experience and observation of reality. The focus here is themes unique to Job and Song of Solomon and in particular the theme of protest. (Dutch)

O'Connor, Daniel J. (1985) "Reverence And Irreverence in Job. *Irish Theological Quarterly* 51(2):85–104.

> Divides Job's complaints into three types: (1) laments for to the problem of evil and its triumph over good, (2) laments seeking an answer to the problem of evil and its triumph over good, and (3) laments against God in the language of outrage and insult. The second type of complaint is expressed in the correct language appropriate to a lawsuit which allows the plaintiff to voice his grievance clearly but reverently before a just judge. Notes similarities and differences between Job 31 and the Egyptian Book of the Dead. Suggests Psalm 7 could have been a source of the imagery used.

O'Connor, Daniel J. (1983) "JOB'S FINAL WORD–"I AM CONSOLED ..." (42:6b). *Irish Theological Quarterlyn 1984* 50(2–4):181–197.

> Through a study of the consolation theme, the theme of the testing of Job, and the meaning of the verb ma'as, concludes that Job 42:6 is better translated: "I melt away, and I am consoled for dust and ashes."

O'Connor, Daniel J. (1989) "The Keret Legend and the Prologue- Epilogue of Job *Irish Theological Quarterly* 55(1):1-6.

> Discusses similarities and differences between the Keret legend from the library of Ugarit and the prose Prologue-Epilogue of Job. The shared narrative structure suggests cultural influence. They differ, however, in purpose, attitude to women and concept of God.

O'Connor, Daniel J. (1989) "The Hybris of Job *Irish Theological Quarterly* 55(2):125- 141.

> The Book of Job is a searching analysis of human arrogance, studying the hybris of Job as seen by his friends and Elihu; by the Lord in 40:8; and in Job's own words in chaps. 30- 31.

O'Connor, Daniel (1989) "The Keret Legend and the Prologue-Epilogue of Job–A Postscript. *Irish Theological Quarterly,n* 55(3)::240-242..

> Notes parallels between the Prologue- Epilogue of Job and the Keret and Aqhat Ugaritic poems. (See idem, `The Keret Legend and the Prologue-Epilogue of Job,' ITQ, 1989, 55(1):1-6) PNH

O'Connor, Daniel (1987) "The Comforting of Job. *Irish Theological Quarterly* 53(4):245–257.

> Expounds the theme of comforting in the Book of Job, with particular reference to chapters 38–41. Examines the significance of the ostrich, war-horse, and Behemoth-Leviathan.

O'Connor, Daniel J. (1988) "Theodicy in the Whirlwind. *Irish Theological Quarterly* 54(3):161–174.

> Seeks an answer to the question of God raised by prisoners' suffering, by reference to the non- worldly kingship of Christ (John 18:36) and the theodicy of the book of Job.

Oldenburg, Ulf. () "ABOVE THE STARS OF EL: EL IN ANCIENT SOUTH ARABIC RELIGION. *Zeitschrift fur die Alttestamentliche Wissenschaft* 82(2):187–208.

> The importance of the god El in Arabia is attested by a few infrequent references in the South Arabian inscriptions but more by theophorous names in which 'el is the theophoric element. In agreement with the evidence of all South Arabic theophorous names, 'el must be a proper name in verbal sentences. The older set of names (proper name + perfect) reveals El as the only important god, the object of the reverence of all. These names illuminate his distinct character and glory, his strength, righteousness, wisdom: his throne was "high above the stars of El." (Is. 14:13) Later `Attar replaced El as the head of the Arabic pantheon. Allusions to the myth `Attar's revolt against El may be found in Job 15:15, 25:5, 38:4–7; as well as Is. 14:12–15.

Olson, Alan M. (1981) "THE SILENCE OF JOB AS THE KEY TO THE TEXT. *Semeia* 19:113–119.

Comments on Pellauer's article (same issue of Se) and considers the problem of applying hermeneutical philophy to the task of interpreting a given text-in this case, Job 38. Concludes that the silence of Job is his testimony to Being.

Oswalt, John N. (1977) "THE MYTH OF THE DRAGON AND OLD TESTAMENT FAITH. *Evangelical Quarterly* 49(3):163–172.

Whence biblical allusions to myth? Reviews the data and alternatives; then focuses on one piece of evidence as suggestive. Passages like Isa. 51:9, 10; Job 41:1–6; Ps. 74:12–17 contain clear references to the dragon myth widespread in the ancient Near East, and most modern interpreters take these as evidence that Israel's original religion was mythic. Perhaps, instead, these biblical writers consciously appropriated the language of myth to demonstrate Yahweh's superiority over the pantheon, thus serving as apologists against mythic religion. Close analysis of baqa (to split, cleave, tear open) in the OT and other sources tends to support this latter alternative.

Owens, John J. (1971) "THE PROLOGUE AND THE EPILOGUE. *Review and Expositor* 68(4):457–467.

The second article of a symposium on the book of Job. The prologue and the epilogue form the basis for the canonical approach to the interpretation of Job. When the various strata are separated, these form the foundation which holds together the rest of the segments. The most ancient portions are the narrative records contained in the prologue and epilogue. As the prologue established the position that Job would not change to gain personal ease or possessions, the epilogue establishes Job's integrity as not mere innocence but a vital, effective relationship with his God.

Parker, Simon B. (1977) "THE HISTORICAL COMPOSITION OF KRI AND THE CULT OF EL. *Zeitschrift fur die Alttestamentliche Wissenschaft* 89(2):161–175.

A literary, rather than strictly philological or religio-historical study shows that the Krt narrative poem from Ugarit is a unique testimony to a 3 stage development in the growth of the cult of El. Three biblical narratives share features of the Krt story: the wooing of Rebecca (Gen 24); the story of Ruth; and Job.

Parson, Gregory W. (1981) "THE STRUCTURE AND PURPOSE OF THE BOOK OF JOB. *Bibliotheca Sacra* 138(550):139–157.

The basic literary structure of the book of Job is a part of the almost architectonic symmetry of the book which is also evident in the poetic body. Three cycles of disputations between Job and his friends are enclosed by two soliloquies of Job. However, the fact that the symmetry is lacking at the end of the third cycle of speeches (where Zophar did not speak) focuses the reader's attention on the futility of further dialogue. The main purpose is to show that the proper relationship between God and man is based solely on the sovereign grace of God and man's response of faith and submissiveness.

Parsons, Gregory W. (1981) "LITERARY FEATURES OF THE BOOK OF JOB. *Bibliotheca Sacra* 138(551):213–229.

The book of Job does not fit into a single literary genre; rather, its author interwove literary forms from at least three major genres–lawsuit, lament, and controversy dialogue–in order to refute retribution dogma and the view of the God-man relationship as a business contract. Irony and mythopoeic language are major literary devices used to develop this purpose.

Patai, Raphael (1983) "BIBLICAL FIGURES AS ALCHEMISTS. *Hebrew Union College Annual* 54:195–229.

In the course of time, alchemists claimed that alchemy was first revealed by God to Adam, that the long life of the antediluvial heroes of the Bible was due to the Philosopher's Stone which they possessed, and that they

passed on the secret of the "Great Work" to a select few of their progeny. Presents the alchemists' tradition about biblical figures from Adam to Ezra (I), viz., Adam, Seth, Tubal-Cain, Noah, Abraham, Sarah, Jacob, Job, Miriam, Korah, Gideon, David, Solomon, Elijah, Isaiah, Daniel, Ezra, and the most prominent of all, Moses (II)

Patriquin, Allan. (1981) "DECONSTRUCTION, PLURIVOCITY, AND SILENCE. *Semeia* 19:121–123.

Comments on Jacobson's article (same issue of Se) concerning the debate between semiotics and the Ricoeur hermeneutical theory, and focuses on the interplay between language and silence in the book of Job.

Paul, Shalom M. (1978) "AN UNRECOGNIZED MEDICAL IDIOM IN CANTICLES 6, 12 AND JOB 9, 21. *Biblica* 59(4):545–547.

The difficult Hebrew idiom lo' yada'nepes occurs only twice in the OT, in Cant 6:12 and Job 9:21 It is parallel to the Akkadian ramansu ul ide, "he does not know himself," that is, he is not mentally alert. In Cant 6:12 the young lover means he is "beside himself" with joy, while in Job 9:21 Job means he is "beside himself" because of his severe affliction.

Pellauer, David (1981) "READING RICOEUR READING JOB. *Semeia* 19:73–83.

Comments on Ricoeur's theory in terms of its presentation of the hermeneutical task, and considers one way in which this theory may be applied to Job 38.

Pelz, Bernhard (1975) "DER HEBRAISCHE BAUAUSDRUCK *'aedaen' EIN BEITRAG ZUR EXEGESE UND LEXIKOGRAPHIE DES AT (The Hebrew Construction Expression *'aedaen.' A Contribution Toward the Exegesis and Lexicography of the OT). *Biblische Zeitschrift* 19(1):41–49.

In the OT technical construction terms occur which are used infrequently. All such terms have one common characteristic: they are not derivative from any Hebrew root. The determination of the meaning of such technical terms requires the analysis of each occurrence. Archaeological excavations provide a corrective to philological analysis. Finally, the etymological connections sustained with Northwest Semitic languages can be determined. This procedure is applied to Hebrew `dn,' which designates a quadraform support for pillars and planks in the details of the Tabernacle (cf. Ex. 26:19-40:18 (51 occurrences); Num. 3:36f.; 4:31f.; Ezek. 41:22; Job 38:6; Song of Sol. 5:15). The term derives from a Proto-Semitic base *dan, which is represented in the Akkadian `adattu.' (German)

Plank, Karl A. (1987) "Raging Wisdom: A Banner of Defiance Unfurled. *Judaism* 36(3):323–330.

Job and Qoheleth move the wisdom tradition toward a profound awareness of doubt, encouraging an intense realism over the ambiguities of human existence. Though clearly a departure from the confident triumphalism of Yahwistic faith, the growth of Israelite skepticism is only misunderstood when taken as a movement toward unbelief. The skeptic's criticism emerges not from pessimism, but from a powerful vision of another ordering of reality. Doubt and faith appear on a common horizon in the skeptic's world.

Polzin, Robert (1974) "THE FRAMEWORK OF THE BOOK OF JOB. *Interpretation* 28(2):182–200.

Describes how the inconsistencies in the book of Job are essential to its message. Inconsistencies described include those between (1) Job's faith and experience, (2) Job's friends' argument and confession, (3) God's words and actions. Isolates the largest unities essential to the framework of the story. Describes the framework of the book of Job, viewed as a dramatic narrative and centering on the sequential relationships between Job and God, as a dialectical working out of a series of contradictions by means of four major sequential functions: (1) God afflicts Job; (2) God appears to Job; (3) God states that Job spoke correctly of him; (4) God restores all to Job twofold. The central movement is (2).

Polzin, Robert (1977) "JOHN A. MILES ON THE BOOK OF JOB: A RESPONSE. *Semeia* 7:127–133.

Appreciates M iles' insights concern ing the interpretatio n of the boo k of Job (sam e issue of Se), bu t considers that historical and literary approaches to the study of the B ible are complementary. The poet of the book of Job provides the key in po rtraying the patriarch al God Shaddai as a contem porary correctiv e for the narrow ly orthodox view of Yahweh. N ew know ledge comes as the recovery of forgo tten knowledge.

POPE, MARVIN H. (1964) "THE WORD SHACHATH IN JOB 9:31. *J of Biblical Literature* 83:269–278.

An endeavor to find a root for sht which carries the meaning of moist filth, as its use in Job 9:3l indicates. The usual OT meaning is a pit for trapping, or a designation for the netherworld. The Akkadian sihhatu appears the most likely cognate. Footno tes.

Praag, Herman M. van (1988) "Job's Agony: A Biblical Evocation of Bereavement and Grief. *Judaism* 37(2):173–187.

Reads the story of Job as a psychiatrist, making Job's weaknesses subject to psychological analysis. Using this conception of the book and its hero as a basis, illustrates the experience of bereavement, grief and consolation that are characteristic of the human condition.

Priest, John (1985) "Job And J.B.: The Goodness Of God Or The Godness Of Good? *Horizons* 12(2):265–283.

Examines the message of J.B. by Arch ibald MacLeish on the basis of internal evidence from the play and direct comm ents by its author. Concludes that the play dismisses God as a significant factor in human experience and substitutes human love as providing an island of m eaning. A rea ding of Job , based on th e thesis that the wo rk is ironical throughout, comes to the conclusion that its final redactor similarly dismisses God, but without providing a new island of meaning for humanity. Thu s, MacLeish may b e nearer the mainstream of the canonical tradition than the final text of Job.

Qafih, J. (1962) "THE ACCENTS OF JOB, PROVERBS AND PSALMS IN YEMENITE TRADITION. *Tarbiz* 31:371–376.

The accentuation of Job, Proverbs and Psalms differs from the other book s in the Bible. Th e Yemen ite nomencl ature of Job and Proverbs is described. In Psalms, Yem enite Jews read according to their own o ral tradition and d isregard the signs. (Heb.).

Raabe, Paul R. (1989) "Human Suffering in Biblical Context. *Concordia J* 15(2):139–155.

Addresses three basic assumptions in light of reality of human experience and the book of Job--namely: there is one Go d who g overns all thin gs according to His will; God is good and loving; suffering is real and bad. Points out the progression for sufferers from lament through faith to joy. Key elements of Law and Gospel and the cross are shown for their integral role in dealing with suffering.

Rabin, Chaim (1973) "HEBREW BADDIM "POWER". *J of Semitic Studies* 18(1):57–58.

Four meanings of the Sem itic root bdd can be distinguished, all of them attested in Arabic: (1) "singly, one by one, divided up;" (2) "like, eq ual;" (3) "to scatter, to squan der;" (4) "power." This last meaning is seen in Isa. 16:6, Jer. 48:30, and Job 41:4.

Rahnenfuhrer, Dankwort (1971) "DAS TESTAMENT DES HIOB UND DAS NEUE TESTAMENT (The Testament of Job and the New Testament). *Zeitschrift fur die Neutestamentliche Wissenschaft* 62(1/2):68–93.

Formally, the Testament o f Job belon gs to the testame nt-literature genre. Th e chief question is: Is the writing to be treated as a Jewish or a Christian (revised by Christians?) piece of work? A common background with the NT is reflected in three areas: the representation of God, the belief in resurrection, and eschatology . Howev er, the several points of contact and parallels are not sufficient to constitute a direct connection with the NT. The

Testament is an example of Jewish-Hellenistic mission literature. The Christian mission doubtless came into contact with the mission literature of Judaism. Concludes that internal evidence argues for a pre-Christian date for the Testament. (German)

Ratner, Robert (1990) "The "Feminine Takes Precedence" Syntagm and Job 19, 15. *Zeitschrift fur die Alttestamentliche Wissenschaft,n* 102(2)::238- 251..

When a feminine member of the nominal subject series governs the gender of the verb, adjective, pronoun, or pronominal suffix, the construction is called the "feminine takes precedence." Both word order and the concept of principle person help to explain the various forms in which the feminine takes precedence. Several of the 38 examples in the Hebrew Bible are discussed. On the basis of these observations, a new solution for Job 19:15 is proposed. RWK

Reddy, Mummadi Prakasa (1978) "THE BOOK OF JOB–A RECONSTRUCTION. *Zeitschrift fur die Alttestamentliche Wissenschaft* 90(1):59–94.

Uses 6 axiomatic principles to analyze the structure of the book of Job and propose certain reconstructions. The principles are: (1) verses will occur in strophes; (2) strophes will occur in a natural sequence of thought (continuity of strophes); (3) continuity of chapters; (4) the minimum length of chapters, averaging 26 vv; (5) argumentation follows a cyclical pattern; (6) thematic affinity aids in the identification of a speaker. Some proposed rearrangements of the text include: the removal of chap. 22 restores continuity; chaps. 22 and 28 are to be placed between chaps. 30 and 31; chaps. 6 and 7 are to be interchanged with chaps. 9 and 10. The repositioning of chaps. 28 and 37 emphasizes the meaningfulness of the discussion with Zophar.

Rendsburg, Gary (1982) "DOUBLE POLYSEMY IN GENESIS 49:6 AND JOB 3:6. *Catholic Biblical Quarterly* 44(1):48–51.

Explores the use of double polysemy in Gen 49:6 and Job 3:6. Concludes that the original reader in both cases did not have to choose between the double meanings. It is incorrect to ask which of the meanings the author wished to convey; he intended to convey both meanings, or in these instances, with the twofold use of polysemy, all four meanings.

Reventlow, Henning Graf (1982) "TRADITION UND REDAKTION IN HIOB 27 IM RAHMEN DER HIOBREDEN DES ABSCHNITTES HI 24–27. *Zeitschrift fur die Alttestamentliche Wissenschaft* 94(2):279–293.

The most difficult problem in the book of Job is the composition of chaps. 24 27. Most of "Job's" utterances about the wicked in 27:7–10, 13–23 are attributed by commentators to one of his friends. Uses redaction criticism to argue that a piece of an older wisdom psalm, meditating on the fate of the wicked, has been fitted into Job's utterances. (German)

Reynierse, James H. (1975) "BEHAVIOR THERAPY AND JOB'S RECOVERY. *J of Psychology and Theology* 3(3):187–194.

Identifies Job's recovery from a state of psychological helplessness with the presence of therapy procedures which correspond closely with contemporary behavior therapy techniques. Accusations found in the conversations of Job's friends become increasingly intense and are equated with systematic desensitization. Views Elihu as providing a significant therapeutic contribution by distracting Job's attention from his own afflictions to the greatness of God. Equates the voice from the Whirlwind, an intense, rapid series of questions, with response prevention, or flooding. Finally, evidence indicates that the therapy was successful, and Job recovered from his state of helplessness and depression

Reynierse, James H. (1975) "A BEHAVIORISTIC ANALYSIS OF THE BOOK OF JOB. *J of Psychology and Theology* 3(2):75–81.

Applies a behavioristic analysis based on current principles and empiritcal finding of learning psychology. Analyzes the psychological origins of Job's helplessness from a behavioristic perspective. This analysis compares the behavior of Job with the phenomenon of "learned helplessness," indicating that there is almost perfect correspondence between Job's situation and established experimental conditions which produce "learned helplessness" in the laboratory. Central to the argument is the idea that Job's misfortunes were noncontingent, i.e., that they were not imposed because of Job's wickedness. Documents the argument with biblical evidences.

Roberts, J. J. M. (1973) "JOB'S SUMMONS TO YAHWEH: THE EXPLOITATION OF A LEGAL METAPHOR. *Restoration Quarterly* 16(3/4):159–165.

Written in memory of J. W. Roberts, J. J. M. Roberts explores the unconventional legal metaphor "Let us go to court together," a hypothetical summons of Job to God. Usually such a summons is avoided by man when God is the subject. When such litigation is initiated by Yahweh, it is spoken of metaphorically. However, Job seeks a literal, visible confrontation, provided that God will restrain his power, exercise self-control, and a third party, an "umpire," is provided. Job believes that God is both his opponent and judge.

Roberts, J. J. M. (1977) "JOB AND THE ISRAELITE RELIGIOUS TRADITION. *Zeitschrift fur die Alttestamentliche Wissenschaft* 89(1):107–114.

The attempt to place the book of Job within the framework of a specific historical background of Israelite tradition tends to reduce Job to a mere cipher and can lead to eisegesis. Since one cannot demonstrate literary interdependency of Job with Israel's other religious literature, it is better to interpret the book without an Israelite historical construct as its background.

Roberts, W. Dayton (1975) "OUT OF A JOB AT 56–THE STORY OF A NEW ASSIGNMENT. *Evangelical Missions Quarterly* 11(2):110–113.

After directing the first 2 years of structural change of the Latin America Mission the author stepped aside and submitted his name to the personnel coordinator. After many job offers he accepted an editorial job. The process was the same as any new missionary.

Robertson, David (1977) "THE COMEDY OF JOB: A RESPONSE. *Semeia* 7:41–44.

Supports Whedbee's suggestion (in same issue of Se) that Job belongs to the literary genre of comedy, but considers that the irony encompasses the whole book and does not exclude the ending and two speeches by Yahweh and Job's two replies (Whedbee).

Robertson, David. (1973) "THE BOOK OF JOB: A LITERARY STUDY. *Soundings* 56(4):446–469.

The book of Job makes God the object of bitter irony. While God may be more powerful than we are, he is beneath us on scales that measure love, justice, and wisdom. So we know of him what we know of all tyrants, that while they may torture us and finally kill us, they cannot destroy our personal integrity. From this fact we take our comfort.

Rodd, C. S. (1972) "SHALL NOT THE JUDGE OF ALL THE EARTH DO WHAT IS JUST? (GEN. 18. 25) *Expository Times* 83(5):137–139.

Righteousness, the standard by which God judges the world, depends in the OT upon the nature of God. He is not subject himself to necessity or justice as objective standards a la Greek gods. Abraham's intercession points this up uniquely. Four interpretations seem possible. The question (1) contrasts God to the inhabitants of Sodom, (2) asserts that destruction is out of character for God, (3) compares divine to human justice, or (4) is asking for information: what is just? It would seem that here is the seed of the question spelled out in Job, the beginning of a meta-theological ethical judgment. OT morality becomes part of the anthropomorphism men have attributed to God, whose transcendence is unspeakable.

Rodd, C. S. (1986) "Which is the Best Commentary? IV. Job *Expository Times* 97(12):356–360.

Surveys 15 commentaries--classical, composite, short and large-scale and concludes that the best for most purposes--as a first introduction, as a preacher's tool, as a key to the meaning of this great work of world literature--is Job by John C. Gibson (St. Andrew Press, 1985).

Roehlkepartain, Eugene C. (1990) "What Makes Faith Mature? *Christian Century* 107(16):496- 499.

People in mainline churches live lives unaffected by their faith. That's the alarming conclusion of a study titled Effective Christian Education: A National Study of Protestant Congregations. Researchers discovered several key factors that promote faith. Most important is family religiousness. Notes congregations that do a good job of promoting faith maturity–in which Christian education is the center of congregational life, influencing the church's worship and outreach.

Ross, James F. (1975) "JOB 33:14–30: THE PHENOMENOLOGY OF LAMENT.*J of Biblical Literature* 94(1):38–46.

The uniqueness of Elihu and the reason for the inclusion of his speeches in the final version of Job is not so much in his analysis of the meaning and role of suffering, as in his description of the heavenly transaction between God and the interpreting angel, and in the results thereof for the salvation of the individual.

Rottenberg, M. (1988) "Did Job's Wife Really Use a Euphemism in Job 2:9? *Leshonenu* 52:176-177.

Argues that brk, "bless," thought to be a euphemism in Job 2:9 and 1 Kgs 21:10 has been incorrectly understood and improperly vocalized. This word is not identical with brk in the Pi'el, "bless." It is to be understood as a verb in the Qal, with a meaning of "curse, demean." Thus, Job's wife used a harsh term, not a euphemism. (Hebrew)

Rouillard, Hedwige. (1984) "LE SENS DE JOB 33,21. *Revue Biblique* 91(1):30–50.

The qere suppu in Job 33:21 is certainly preferable to the incomprehensible kethib `spy. The former has the sense "appears, becomes visible." Therefore there is close parallelism between hemistich a and hemistich b, between the outer flesh and inner bone and between the contrasting appearance/disappearance and visibility/invisibility. It gives the verse a force of complementarity and makes good sense with regard to the human body. (French)

ROWLEY, H. H. (1958) "THE BOOK OF JOB AND ITS MEANING. *Bulletin John Rylands Library* 40:167–207.

The Integrity of Ellhu's and Yahweh's speeches, the relation of prose to poetic section, the Near-Eastern Job' tradition, textual difficulties of the third cycle are examined. Job does not give philosophical or theological solutions to life's mysteries, but points to something Are fundamentally religious, i.e. while one cannot guess the explanation of undeserved suffering, he may face It with trust that If he could know the reason, he too might find that he was serving God and being honored In his very agony. Innocent suffering need not mean isolation from God, and when the sufferer most needs the sustaining presence of God, he may have it.

Rowold, Henry (1985) "YAHWEH'S CHALLENGE TO RIVAL: THE FORM AND FUNCTION OF THE YAHWEH-SPEECH IN JOB 38–39. *Catholic Biblical Quarterly* 47(2):199–211.

The Yahweh-speech of Job 38–39 is by context a reply to the challenge of Job and by form a disputation with Job. Though it incorporates and adapts possible nature traditions, the basic form is one of challenge. After the thematic challenge has been stated in 38:2–3, a "challenge to rival" genre is used, by which Yahweh both asserts his creative lordship and reveals the folly of Job's stance before him as rival. The addition of the purpose/result clauses highlights the fact that the author's purpose is not simply over the rival but the restoration of a proper relationship between Yahweh and Job.

Rozelaar, M. (1985) "HET BOEK JOB IN NEDERLANDSE VERZEN. *Nederlands Theologisch Tijdschrift* 39(1):18–20.

In the fall of 1984, the author's Dutch translation in blank verse of the Book of Job was published. Provides an introduction to this translation, together with chap. 7 of the text (with explanatory notes). (Dutch)

Rubenstein, Richard (1970) "JOB AND AUSCHWITZ. *Union Seminary Quarterly Review* 25(4):421–437.

The figure of Job, the righteous sufferer, has for over two millenia permitted the biblical view of God to remain viable when faced by human suffering. But the evil of the Nazi destruction of the Jews ("Auschwitz") so transcends anything in human experience that even the figure of Job cannot make sense of it. But as that now outdated conception of God passes, new gods will arise–probably a new expression of Dionysius and Apollo.

Rudolph, Wilhelm (1981) "LESEFRUCHTE. *Zeitschrift fur die Alttestamentliche Wissenschaft* 93(2):291–292.

1 Chr 7:20–29 has no relationship to the Prologue or Epilogue of the book of Job (contra R.-E. Hoffmann). The recent attempt of B. Becking to interpret the corrupt reading l'in Isa 9:2 as an adjective, "tired," is also refuted. (German)

Ruprecht, Eberhard (1976) "LEIDEN UND GERECHTIGKEIT BEI HIOB (Suffering and Righteousness According to Job). *Zeitschrift fur Theologie und Kirche* 73(4):423–445.

The prose framework of Job simply presents a person patiently enduring three tests. But when it is combined with the poetic dialogue, one sees Job's accusation of God (as in many Psalms), the failure of the friends to enter into this situation (and thus their increasingly accusatory remarks, ending in silent hostility), and finally God's answer that in all his majesty he is there with Job in the suffering. (German)

Samudi, Joseph (1982) "THE BEGINNING OF JOB'S COMPLAINT. *Beth Mikra* 89/90:229–232.

Job 3 begins with Job's bitter complaint. His cursing is not directed to the future but to the past. It seeks the impossible: to erase the past. The order of verses in chap. 3 parallels in reverse the order of creation in Genesis. Job seeks to destroy the creation. There is then a change from the intense protest to a more tranquil rhythm. Chap. 3 ignores God, and this, too, is a form of protest. As the book proceeds and Job excoriates his friends with great intensity, he progresses paradoxically toward an abandonment of his nihilism and towards a renewed faith in God. (Hebrew)

Samudi, Joseph (1987) "A Study of the Second Cycle of Speeches in the Book of Job. *Beth Mikra,n* 112::63-68..

The impression the reader of Job gets, that the second cycle of speeches presents a decline in the level of intellectual and artistic level of the speeches of the friends, is a correct one. However, the fault does not lie in the editor and any alleged favoritism toward Job. It is directly due to the narrowness and cruelty of the point of view the friends express. The narrow stand they adopted in the first cycle cannot be sustained on a high level. That Job appears much stronger in the second cycle is due to the content, not the editing. (Hebrew) NMW

Sauer, Alfred von Rohr (1972) "MASTERS IN THE MAKING. *Concordia Theological Monthly* 43(5):338–345.

Shows from a study of the speeches of Elihu (Job 32–33) how theological teaching and learning processes might be improved.

Sauer, Alfred Von Rohr (1966) "SALVATION BY GRACE: THE HEART OF JOB'S THEOLOGY, *Concordia Theological Monthly* 37(5):259–270.

Fearing God for nothing is the theme that runs through the book of Job, The fact that in the midst of his suffering Job did not sin with his lips indicates that he still feared the Lord for nothing, The Hebrew "for nothing" is chinnam, closely related to chen, meaning grace. So "fearing and for nothing" means relying solely on His grace, Paul's testimony, "I am conscious of no deliberate sin" (I Cor. 4:4) was also Job's. But Job had to learn to say with Paul, "Yet am I not hereby justified," This he finally learned from Elihu and the Lord, whose speeches stressed the biblical truth that justification must come from God.

Scafella, Frank (1979) "A READING OF JOB. *J for the Study of the Old Testament* 14:63–67.

From an examination of the book of Job, claims that the literary classic, poetry or prose, will marshall to its command the entire sensibility of the willing reader and march him forward into regions of human experience– foreknown to him perhaps (as in reading Job) but hitherto unexplored–where he comes to experience with eyes of understanding. After that he is ready to take up questions of history, myth, theology, and cultic practice.

Schaller, Berndt (1980) "DAS TESTAMENT HIOBS UND DIE SEPTUAGINTAUBERSETZUNG DES BUCHES HIOB (The Testament of Job and the Septuagint–Translation of the Book of Job). *Biblica* 61(3):377–406.

The sections of the LXX of Job retrievable in the Testament of Job correspond in their text form mainly to the basic text of the LXX of Job as it can be recovered from the Christian textual witnesses. Thus the Christian tradition of an old, perhaps the original, text of the LXX of Job has been well preserved. This is why the Testament of Job is significant for the tradition of the LXX of Job. (German)

Schaller, Berndt (1980) "ZUM TEXTCHARAKTER DER HIOBZITATE IM PAULINISCHEN SCHRIFTTUM (On the Nature of the Text of the Job Citations in the Pauline Epistles). *Zeitschrift fur die Neutestamentliche Wissenschaft* 71(1/2):21–26.

Paul alone in the NT cites Job, and that only three times. An examination shows that Paul does not cite the Hebrew text or a non-septuagintal Greek version, but a revised Septuagint, differing from the majority text, but none the less a rescension of it, perhaps the one Justin also used. (German)

Schechter, Joseph (1985) "In the Margins of Scripture. *Beth Mikra* 103:494–501.

Various homiletic interpretations are offered. A "man who is in readiness" (Lev. 16:21) suggests that one must be realistic about the political situation and about evil, the realm of Azazel. God's answer to Job is not negative. Its purpose is to indicate that the dialogue must end, doubting and paralyzation must cease, and man must work to overcome the evil that is in the world, this evil being included in God's answer from the whirlwind. Daniel 4 suggests that the way to avoid a fall into animality is to pursue the human, to bring about goodness. (Hebrew)

Schiedermayer, David L. (1989) "Comforting Job in the ICU: Ethical Issues in High Technology Medicine *Journal of the American Scientific Affiliation* 41(1):20-25.

Field studies of physician behavior in the ICU reveal a focus on the technological imperative rather than human comfort. This is a new phenomenon. A review of the history of ICU technology reveals that cardiopulmonary resuscitation, artificial ventilation, dialysis, intravenous feeding, and intensive care units have been developed within our lifetimes. Several criticisms of high technology are explored, and the ethical problems of ICU access, rationing, and statistical vs indentifiable victims are examined. The caring imperative in medicine preceded the technological imperative; the goals of medicine include the compassionate care of ICU patients.

Schimmel, Solomon (1987) "Job and the Psychology of Suffering and Doubt. *J of Psychology and Judaism* 11(4):239–249.

Analysis of Job from a psychological perspective suggests that Job's intense anguish is due to the loss of meaning and purpose that he experiences when his belief in a just and compassionate God is shattered. Job's transition from faith to doubt is accompanied by anxiety, despair, depression, and rage. Suggests that use of

Job in the Yeshiva high school curriculum as a positive model of honest questioning of traditional beliefs could attenuate certain psychological problems of orthodox adolescents undergoing crises of faith.

Schokel, Luis Alonso (1977) "TOWARDS A DRAMATIC READING OF THE BOOK OF JOB. *Semeia* 7:45–61.

(1) Attempts an imaginative staging of the book of Job in order to discover the interplay of the characters among themselves and with the audience. Thus the interrelated concepts of ignorance, irony, and commitment emerge. (2) Explores the tension between the two concepts of God's justice–the judge who dispenses retribution impartially (defended by Job's friends) and that of the party summoned to a bilateral lawsuit (sought by Job himself), and tests this tension through selected passages.

Scholnick, Sylvia H. (1982) "THE MEANING OF MISPAT IN THE BOOK OF JOB. *J of Biblical Literature* 101(4):521–529.

Central to an understanding of the book of job is the meaning of divine justice. The author's use of the word mispat shows a changing definition during the course of the work and through these changes he is able to dramatize Job's search for the meaning of justice. Justice for Job is the equitable resolution through formal judicial proceedings of his case with God. God, however, focuses on the more fundamental question of the nature of divine justice. Job learns that justice goes beyond the human legal system to include a system of divine kingship. The hero's response to God's speech is an acceptance of divine power (42:2) with the resultant retraction of his lawsuit (42:6).

Schreiner, Susan E. (1986) ""Through a Mirror Dimly": Calvin's Sermons on Job. *Calvin Theological J* 21(2):175–193.

Calvin analyzed the Book of Job in his weekday sermons from 1554 to 1555. His exegetical treatment shows that he followed the Thomistic approach in interpretation, developing a literal exposition of the text. Included in this approach is the thesis that God's providence is not always clearly perceived by the believer. An analysis of Calvin's exegetical decisions supports a two-fold presentation of providence. God is guiding nature, which avenue is ordered and clearly visible. However, God's guidance in history appears disordered and incomprehensible. Calvin's literal hermeneutic demands a view of providence in which Job does not understand the historical events, but merely trusts that a just God does govern.

Schreiner, Susan E. (1989) "Exegesis and Double Justice in Calvin's Sermons on Job *Church History* 58(3):322-338.

When Calvin tried to develop double justice as a hermeneutical key to the book of Job as a whole, the text led him in a direction he did not want to go. The Job sermons are the pivotal point at which Calvin decided not to place double justice at the center of his view of providence. Analyzes the dialectical relationship between theological presuppositions and exegetical results. Studies the Job sermons to see how Calvin used the tradition, developed double justice as an interpretive device, and grew uncomfortable with its implications.

Schulweis, Harold M. (1975) "KARL BARTH'S JOB: MORALITY AND THEODICY. *Jewish Quarterly Review* 65(3):156–167.

Schwienhorst-Schonberger, Ludger Georg Steins (1989) "Zur Entstehung, Gestalt und Bedeutung der Ijob-Erzahlung (Ijob 1f;42) (Concerning the Origin, Form and Significance of the Job-Story (Job 1ff; 42). *Biblische Zeitschrift* 33(1):1–24.

On the basis of literary-critical observation, postulate a basic Job-story, viz. (1) Job's initial happiness 1:1a,2,3; (2) Job's disaster 1:13–19; (3) reaction and confession of Job 1:20–21; (4) surpassing of Job's initial happiness by YHWH 42:12,13,16b; (5) Job's death 42:17. Moreover, this story was greatly expanded by an editor. (German)

Scott, R. B. Y. (1970) "THE STUDY OF THE WISDOM LITERATURE. *Interpretation* 24(1):20–45.

> Since the publication of the Teaching of Amen-em-ope in 1923, scholarly study of the wisdom movement and its literature has progressed so rapidly that a survey of its movement and achievement is needed. Surveys reasons for earlier neglect of wisdom and recent changes in outlook. Recent scholars consider Hebrew wisdom as (1) part of a wider context of older and contemporary Near Eastern cultures, (2) including OT material other than Proverbs, Job, Qoheleth, (3) having parallels with Egyptian and Mesopotamian wisdom. Other recent studies include (1) additional comparative material, (2) other topics relevant to wisdom, (3) the origin and history of Israel's wisdom tradition, (4) the relationship of the wisdom to the prophets (5) the place of wisdom in OT theology, (6) Proverbs 8:22–31. Bibliography.

Seitz, Christopher () "Job: Full-Structure, Movement, and Interpretation. *Interpretation* 43(1):5–17.

> Considers the historical critical notion of compositional development in the text of Job to be simplistic and not to touch the problem of God who treats Job unjustly. Considers the full-structure of Job--its final narrative form coherent as it stands--to provide a better perspective for understanding the book. Discusses the differences in perspective between Job and the reader, the movement in thought of Job and his friends, the Elihu and God alternatives, God's satisfying Job's theological concerns. Pictures God's realm as a flexible order that demands patience, wonder, and profound wisdom, rather than one in which evil is visibly and directly punished. Describes Job's material restoration as a triumph following a vocal and hard-fought battle.

Silbermann, Alphons (1989) "Soziologische Anmerkungen zum Buch Hiob (Sociological Notations on the Book of Job). *Zeitschrift fur Religions und Geistegeschichte* 41(1):1–11.

> Recognizes a sociological relevance from the fact that expressions and idioms from the book of Job have found their way into the German colloquial language, although these notations will not be religio-socio logical. Presents notations on two levels: within the framework of microsociological thinking (i.e., individualistic) and of macrosociological thinking (i.e. collectivistic). On the first level, elements such as motivations, attitudes, expectations, and emotions of the individual are discussed, especially as they lead to structures of sociological actions. On the second level, enters the area of obligatory values, norms, and sanctions for social relationships. Accepts for his notations two premises: (1) that Job and his suffering stands for "mankind" (especially Jewish mankind) and (2) that the firm belief in a future just retribution affords reassurance, again not just for Job but for "mankind," in particular Jewish mankind. (German)

Silver, Daniel Jeremy. (1969) "NACHMANIDES' COMMENTARY ON THE BOOK OF JOB. *Jewish Quarterly Review* 60:9–26.

> In the view of Nachmanides, Job and his consolers were real people who lived in the patriarchal age. Job was a genuine monotheist who must be exculpated to the charge of heresy. Though Job questioned Providence, says Nachmandes, he always remained a god-fearing man. God's revelation, however, came in the honest form of prophecy, in the turbulence of a storm.

SKEHAN, P. W. (1969) "THE PIT (JOB 33). *Catholic Biblical Quarterly* 31(3):382.

> Makes several observations on the strophic analysis of Job 33 by Fr. R. A. F. MacKenzie in The Jerome Biblical Commentary.

SKEHAN, P. W. (1969) "SECOND THOUGHTS ON JOB 6:16 AND 6:25. *Catholic Biblical Quarterly* 31(2):210–212.

> The alliterative technique of the Book of Job appears both in Job 6:16 and in 6:25, as is evident from a careful study of the Hebrew words concerned. Though other suggestions have been made by G. Fohrer, F. Horst and M. Pope, both passages seem to make deliberate use of alliteration as a literary device.

SKEHAN, P. W. (1969) ""I WILL SPEAK UP!" (JOB 32). *Catholic Biblical Quarterly* 31(3):380–382.

Job 32:6–22 is a formal rhetorical ex ercise, with a caricature of its ostensible protag onist inherent in its hesitations and its outbursts.

Smick, Elmer B. (1986) "Semeiological Interpretation of the Book of Job. *Westminster Theological J* 48(1):135–149.

Examines some recent semeiolo gical approaches to the book of Job as presented in issues 7 and 19 of the experimental journal Sem eia. Presents those asp ects of these studies th at reflect most clearly a hermen eutic which tends to reverse the traditional approach to the book. Because the traditional approach may not always be the correct approach, remains open to an y perspective th at does not v iolate the principle of the analogy of Scripture.

Smick, Elmer B. (1970) "MYTHOLOGY AND THE BOOK OF JOB. *J of the Evangelical Theological Society* 13(2):101–108.

There are only four categories where mytholo gical terminology is employed– nature, ceatures, cosmography, and heathen cultic practices. Many of the u ses in Job are by human beings who themselves were employing naturalistic contemporaneous notions. In the speeches by God, however, such usage can b e described as borrowed metaphor or names. In fact, there are highly advanced cosmo logical statemen ts which are antimythological. The O T, moreover, dem ythologizes the Canaanite languag e, not its literature, and contains no hint of authentic mytho logy–the actions of limited and sinful go ds.

Smick, Elmer (1978) "ANOTHER LOOK AT THE MYTHOLOGICAL ELEMENTS IN THE BOOK OF JOB. *Westminster Theological J* 40(2):213–228.

The mytholo gical elements in J ob confo rm remark ably well w ith the religious ex pressions from contemp orary sources. But careful attention to ce rtain features in con text will show that any special problem these allusions may appear to pose for the monotheistic outlook of the author of the book is superficial. To see wide mythological comm itment results in as m uch misinte rpretation as does the attempt to ignore m ythological expression. The distinguishing mark of mythology is not references to gods or the use of anthropom orphism and various metaphors but rather the narration of the interactions of numerous god s including such characteristics as their pettiness, their wild acts of violence, and sexual exploits. The OT authors do not show such conc rete mytholo gical comm itment.

Smid, T. D. (1959) "SOME BIBLIOGRAPHICAL OBSERVATIONS ON CALVIN'S "SERMONS SUR LE LIVRE DE JOB." *Free University Quarterly* 5:51–56.

Some observations are made concerning the publication of Calvin's sermons on the book of Job, along with a facsimile of the title page of the copy in the Free University Library at Amsterdam.

Smith, Ralph L. (1971) "INTRODUCTION TO THE BOOK OF JOB. *Southwestern J of Theology* 14(1):5–16.

Presents a survey of the text, traditions, literary forms, date, authorship and major theological concepts in the book of Job. The doctrines of God, man, m ediator, and life after death are discussed. Special emphasis is put on the MT as the standard text, the different translations, and the concept of mediator in the book.

SMITH, TERRY L. (1974) "A CRISIS IN FAITH: AM EXEGESIS OF PSALM 73. *Restoration Quarterly* 17(3):162–184.

An exegesis of Ps. 73 in which the p rimary theological concern is man's communion with God, which, like the example of Job, is found through the p roblem of suffering. In faith, the Psalmist believes that "God ho lds fast to the righteous one and " remains his G od in every situation in life," a fellowship of which even death can not break.

SNAITH, NORMAN (1964) "JUSTICE AND IMMORTALITY. *Scottish J of Theology* 17:309–324.

> Out of an early cult of the dead in old Israel grew the belief in immortality which developed, not on the basis of a Platonic immortal soul, but on the basis of individual justice. This development is seen in Job 14:12–15 and 19:25, Isaiah 26:19, and Daniel 12:2. There are no other references to life after death in the OT, but references in the apocryphal literature and in the NT are noted. In Paul's writings there is a radical change of emphasis: on the basis of justice, no man deserves immortality; it is received only by God's grace. Because of this and in light of the meaning of nephesh and psyche, one should speak of grace and resurrection rather than of justice and immortality. (Footnotes.)

Soisalon-Soininen, IImari (1978) "DER GEBRAUCH DES VERBES ECHEIN IN DER SEPTUAGINTA (The Use of the Verb Echein in the Septuagint). *Vetus Testamentum* 28(1):92–99.

> From the 209 instances of the preposition le in Hebrew from the Pentateuch with the meaning "have," only 7 use echein in the translation. More often (37 times) echomenos translates "near" and the Hebrew preposition be leads to echein (12 times). A number of other uses are examined in the Pentateuch. The books with the greatest use of echein are Isaiah (23), Job (20), Proverbs (19), Daniel (18) and the Twelve (15). The 3 books originally written in Greek, II-IV Maccabees, have abstract objects and echein plus adverbs. (German)

Sokolow, Moshe (1986) "Ta`ufa kabboqer tihyeh: The Vicissitudes of Rashi's Commentary to Job 11:17. *J of the Ancient Near Eastern Soc., Columbia U* 18:87–89.

> In the standard editions of Rashi's commentary to Job 11:17, there is a contradiction between two definitions of ta`ufah, (1) "darkness" and (2) "the eyelids of the dawn." Examination of various manuscripts (Escorial G-II 14; Bodleian Opp. 34 and Bodl. 142) shows that copyists were influenced by other commentators such as Joseph Qara, David Kimchi and Rashbam, and created a conflated version.

Stamm, Johann Jakob (1979) "EIN UGARITISCHHEBRAISCHES VERBUM UND SEINE ABLEITUNGEN (A Ugaritic-Hebrew Verb and its Derivations). *Theologische Zeitschrift* 35(1):5–9.

> Discusses the verb ngr/gyr in its Ugaritic occurrences and in connection with the Hebrew verb cur, which results in the meaning `to protect, guard' (cf. Deut 32:11 and Job 8:6 plus Personal Names). (German)

Steadman, John M. (1963) ""EYELIDS OF THE MORN": A BIBLICAL CONVENTION. *Harvard Theological Review* 56:159–67.

> The metaphor eyelids of the morn, used twice in the book of Job, means literally eyelids or eyelashes of the morning, derived from the verb to flicker or to flutter. The literal sense of the Hebrew was sometimes sacrificed in the translations, so the LXX, for example, translates the passage as references to the morning star, and others resort to the eyelid metaphor. Its use in Milton's Lycidas recalls classical as well as Biblical prototypes–both the imagery of Sophocles' Antigone and the Book of Job. In Milton's context it preserves the mood of a pastoral elegy without sacrificing either Greek or biblical overtones.

STOCKHAMMFR, MORRIS. (1957) "THE RIGHTEOUSNESS OF JOB. *Judaism* 7:64–71.

> A dualistic approach and solution to the problem of Job. Two questions are raised with regard to suffering: Is suffering identical with punishment and, does his suffering have a moral meaning? The answer is found within the dualistic nature of the universe, which is the supernatural God and amoral Nature. This dualism is examined for its compatibility with monotheism.

Tate, Marvin E. (1971) "THE SPEECHES OF ELIHU. *Review and Expositor* 68(4):487–495.

> The fifth article of a symposlum on the book of Job. We should not praise Elihu more than he deserves. Fundamentally, he belongs to the same mold as Job's friends. He is not prepared to make the really major reappraisal of his theology which Job's case requires. Yet we should not reduce the merit of Elihu's speeches.

He does break the strait jacket of tradition and dogma which binds the friends so tightly. A young man, without the age and experience of the others, he appeals to a charismatic basis for his wisdom a refreshing change which permits Elihu to take a more flexible stance.

Terrien, Samuel (1971) "THE YAHWEH SPEECHES AND JOB'S RESPONSES. *Review and Expositor* 68(4):497–509.

The sixth article of a symposium on the book of Job. The purpose of the entire book appears in the question which God finally puts to Job in 40:8. The poet does not intend to offer an intellectual solution to the problem of evil, or to justify the ways of God with men. His purpose is not even to discuss the problem of suffering. He uses the scandal of innocent suffering to study the ambiguities of faith, man's place in the universe, the theological dimension of moral man's sinfulness, and the folly of human efforts toward self-justification.

THELEN, MARY F. (1959) "j. B., JOB, AND THE BIBLICAL DOCTRINE OF MAN. *J of Bible and Religion* 27:201–205.

Contrasts MacLeish's use of the poem underlying the Book of Job with the use of the poem by the author of Job; this reveals a vast difference in purpose between the two works. Contrast lies in two disparate interpretations of human nature itself. J.B. is an ordinary man who ignores God after his ordeal, but Job is saintsinner and thus capable of' repentance. Four themes in the doctrine of man illustrate the contrast: (a) man's creaturliness, (b) imago Dei, (c) man's bondage to sin, and (d) his need for the gift of salvation from beyond himself; these themes show how much lower J.B. sets its sights.

THEXTON, CLIVE (1967) "CONTRIBUTIONS AND COMMENTS: A NOTE ON JOB 22:30. *Expository Times* 78(11):342, 343.

Reviews the emendations which have been suggested to make Job 22:30 meaningful. The context favors seeing in the words of Eliphaz an offer of salvation by grace. Advocates the following translation: 'He (God) delivers the man who is not innocent; and wilt thou be delivered by the cleanness of thy hands?'

Thompson, Kenneth, (1960) "OUT OF THE WHIRLWIND. *Interpretation* 14:51–63.

A study of the sense of "alienation" in the book of Job. Elaborates upon the meaning of the concept and then discusses some verses from the book of Job, particularly ch. 6, indicating the various shades of expression of this thought. The state of alienation is that situation of the whirlwind out of which God may speak to a man. Footnotes.

Tilley, Terrence W. (1989) "God and the Silencing of Job. *Modern Theology,n* 5(3)::257-270..

Considers varied renderings of Job 42:6 that lead interpreters to different understandings of its meaning. Offers a choice between reading Job as silencing the voice of the suffering or allowing Job to silence claims about how God and suffering are related. PNH

Tirkel, Baruch (1981) "CONCERNING A SEKWI THAT NEVER WAS. *Beth Mikra* 87:353–357.

The word sekwi in Job 38:36 has been interpreted in the Talmud as `rooster.' This is rejected. Its parallel, batuhot, is to be understood from the various contexts where it occurs as meaning `caves, pits'. Therefore sekwi is also `a concealed place' and is to be derived from the root `conceal, cover'. (Hebrew)

Trible, Phyllis (1975) "BIBLICAL THEOLOGY AS WOMEN'S WORK. *Religion in Life* 44(1):7–13.

In certain biblical texts faith embraces feminism even as it receives meaning from women. A look at five female models of faith in the OT show them to be contrary to accepted patriarchal religion. Eve, as helper is equal to the man. Job's wife is wiser than Job. The woman in the Song of Songs makes theology poetry. The women of the Exodus are the agents of deliverance. Ruth is a radical.

UNGER, MERRILL F. (1957) "THE OLD TESTAMENT REVELATION OF THE CREATION OF ANGELS AND THE EARTH. *Bibliotheca Sacra* 114:206–212.

> The OT characterizes angels as created by God, pure ethereal spirits which inhabit the whole universe in countless numbers. The creation of the angels of light was concomitant with the creation of the starry heavens. God propounded four staggering questions to Job concerning the origin of the earth (vide, Job 38:4–6). The unexplainable mystery of the creation of the earth was cause for unanimous festal celebration by the angels.

Urbrock, William J. (1979) "CREATION 1: A PLAY FOR VOICES. *Currents in Theology and Mission* 6(2):68–76.

> In making the Sabbath a day of rest, God gave Israel a special way to maintain identity for a life in exile. This drama uses quotations from the priestly creation account, Lamentations, Second Isaiah, Job, Ps. 8, and Enuma Elish to illustrate how creation theology can arise out of an experience of the absence of God.

Urbrock, William (1977) "RECONCILIATION OF OPPOSITES IN THE DRAMATIC ORDEAL OF JOB. *Semeia* 7:147–154.

> Response to articles on the book of Job (in same issue of Se). To read Job as drama and enter into its seriocomic incongruities is to run the gauntlet between the ridiculous and the sublime, the tragic and the comic, the `sea of troubles' and the `ocean of tranquility'. If, like Job, we survive the ordeal and penetrate to that inner sanctum where opposites are reconciled, we too may experience the spiritual healing that will `bless our latter days more than our beginning'.

Urbrock, William J. (1981) "JOB AS DRAMA: TRAGEDY OR COMEDY? *Currents in Theology and Mission* 8(1):35–40.

> Some see Job as drama ala Euripides, with Job becoming reconciled to the indifference of providence, going down fighting, with head held high. Others see Job as comedy–in the technical sense of that term. Job is full of the incongruous, the ironic, the ludicrous and the ridiculous. The plot line leads ultimately to the happiness of the hero and to his restoration to serenity. Job rediscovers his limits as a man and through God's eyes he now sees the world in all its marvelous and mysterious interworkings. Precisely because he has experienced suffering, he can see the festive in the speeches of God and their portrayal of creation.

van der Lugt, Pieter (1988) "StanzaStructure and Word-Repetition in Job 3–14. *J for the Study of the Old Testament* 40:338.

> Argues that the phenomena of "Responsio" and "Inclusio" discerned by D. H. Miller provide an excellent formal criterion to unravel the poetic structure of the dialogues in Job. Concludes that each chapter in Job 3–14 comprises an individual poem, even in cases where a speech embraces more than one chapter.

van der Ploeg, J. P. M. (1985) "Les Manuscrits de la Grotte XI de Qumran. *Revue de Qumran* 12(1):3–15.

> Provides a summary of the various publications and revisions of the three major scrolls and the fragments from Cave II of Qumran, discovered in 1956. The Psalm scroll, the targum of Job and the temple scroll have each received much attention since their initial publications. The fragments include biblical texts, pseudepigrapha and other writings of the sect, the more significant being a scroll of Leviticus in archaic script and a work called the Midrash of Melchizedek. (French)

Van Dijk, H. J. (1969) "DOES THIRD MASCULINE SINGULAR *TAQTUL EXIST IN HEBREW? *Vetus Testamentum* 19(4):440–447.

> The case first presented by Nahum N. Sarna for a 3rd masculine singular *taqtul form in Job 17:14, 15 and 20:9 (even though W. L. Moran rejected the support sought from the Amarna letters) is now strengthened with additional candidates for this identification. The passages listed here are: Isa. 42:20; 53:10; Ezk. 12:25; Ps:

42:2; Eccl. 10:15; Isa. 7:2 0; Hab. 1:1 4; Ps. 10:13 ; and Ps. 10:1 5. Ugaritic do es show the t preformative w ith 3 ms subjects, therefore the use of the t preform ative with 3m s forms sho uld not be e xcluded a p riori.

VanderKam, James C. (1981) "INTERTESTAMENTAL PRONOUNCEMENT STORIES *Semeia* 20:65–72.

Finds that almost all of the v ery few pronoun cement stories in Jewish intertestamental literature c ome from the Testament of Job and th e Story of Ahiqar, neither of wh ich appears to be Palestinian in provenance.

Vawter, Bruce (1980) "PROV 8:22: WISDOM AND CREATION. *J of Biblical Literature* 99(2):205–216.

Argues that (1) both Job 28 and P rov 8 speak of a wisdo m which is neither God's creation nor his natural attribute, but rather a possession which he h as acquired; (2) the qanani of Prov 8:22 , frequently translated "created me," has to do instead with a divine acq uisition of wisdom that then played a part in creation. Contends that in no single instance in the OT or in relevant cognate literatures are we compelled by the evidence to ascribe to the verb qana in any of its forms the sense "create." (3) Suggests how and to what effect according to Prov 8:22 Y ahweh took p ossession of wisd om as " the first of h is ways."

Vinton, Patricia. (1978) "RADICAL ALONENESS: JOB AND JEREMIAH. *Bible Today* 99:1843–1849.

The book of Job and the prophecy of Jeremiah center on men who are thrown inside them selves, empty and alone, withou t huma n supp ort or enc ourage ment. Apparen tly it is at this level that something of the mystery of God is revealed to human beings in a special way. Pleasant beginnings give w ay to initial sufferings. Acceptance of sufferings gives way to Increasing bewilderment. Job and Jeremiah both assign reasons and finally experience God in radical aloneness. It is this realization that evokes their response.

VISCHER, WILHELM (1961) "GOD'S TRUTH AND MAN'S LIE. *Interpretation* 15:131–146.

The truth of Go d is that God in Christ ackno wledges m an to be his infin itely beloved cre ature and servant, and in turn man acknowledges God to be his belov ed Creator an d Lord. T he most d angerous lie is to attem pt to explain this, that we vindicate God, as though h e had need of it and as thou gh we w ere not his enemies who must capitulate before him; that we misuse G od's gift as a means whereby we may so far prefect ourselves that we no longe r uncond itionally yield ou rselves to him; th at we pretend to love God , when w e are concerned only about ourselves and our happiness. The most dangerous lie is to make out of Jesus Christ some sort of Christianity. The book of Job gathers into the fate of one individual what is, more or less hidden, more or less open, the decisive problem of many. The answer to the problem of God set forth in Job is found in the Person and life of Jesus C hrist himself.

Vogels, Walter. (1980) "JOB A PARLE CORRECTEMENT. *Nouvelle Revue Theologique* 102(6):835–852.

Offers a structural approach to the book of Job . Evaluates the book as the reader now has it in his hands (synchron ic approach) rather than starting with strata and with what fits and w hat does no t (diachronic approach). Focuses on 42:7, "M y anger has been enkindled against you and your two friends for you have not spoken correctly as my servant Job has." The dynamics of the work show Job moving from a state of happiness through trial and privation to a restored state of happin ess. Distinguishe s different types of lan guage in Jo b: (1) the language of theology: the three friends of Job (2:11 -31:40); (2) the language o f popular faith: Jo b and his wife (1: 13–22; 2: 7b-10); (3) prophetic-charismatic language: Elihu (and Job) (32–37); (4) mystical language: Yahweh and Job (38:1-42:6). (French)

Vogels, Walter (1981) "THE SPIRITUAL GROWTH OF JOB–A PSYCHOLOGICAL APPROACH TO THE BOOK OF JOB. *Biblical Theology Bulletin* 11(3):77–80.

A structural approach to the book of Job indicates that what unites the whole book is a problem of religious language. How will Job speak in the midst of his suffering ? The mo del of the five steps o f growth u sed in psychology seems to corresp ond to the different stages of language used by Jo b. In this way Job's denial, ang er, bargaining, depression and acceptance are explored.

Vogler, Thomas A. (1988) "Eighteenth-Century Logology and the Book of Job. *Religion and Literature* 20(3):25–47.

> Although "Job's time" is perennial, the 20th cent. is particularly "ripe for Job" as was the 18th cent. as well. The 18th cent. Job was not an example of suffering humanity nor a vision of humanity renewed and exalted by suffering. Job was the embodiment of intellectual pride, and the Book of Job was a pedagogical logomachia that silenced the presumption of human speech. In contrast to the Job of the post-Holocaust period, the 18th cent. shows a Job whose suffering is not physical, and a God who is distant and totally paternal, reproving man's presumptions by reducing him to a state of impotent humility.

Waldman, Nahum M. (1977) "THE HEAVENLY WRITING. *Gratz College Annual of Jewish Studies* 6:93–97.

> Akkadian sitir samami, "the heavenly writing," and sitir burrumu, "the writing on the multicolored firmament," poetic ways of referring to the stars in descriptions of Babylonian and Assyrian temples, are reflected in Job 38:33 and in various places in the Targumim. There the "writing of heaven" refers to the stars in their courses. From the Aramaic, the phrase mistar ha-kokabim, the writing of the stars" found its way into Sefer Ha-Yashar, a medieval historical midrash, where it is used to refer to an instrument, perhaps the astrolabe or armillary sphere.

WALKER, NORMAN (1960) "NEW INTERPRETATION OF THE DIVINE NAME "SHADDAI." *Zeitschrift fur die Alttestamentliche Wissenschaft* 72:64–66.

> Shaddai is derived from Akkadian Shazu, the 18th of Marduk's 50 names, where it means "the all-knowing, the omniscient." This would explain Gen. 17:1, the first place where Shaddai occurs as God's rebuke of Abraham's moral shortcomings in expelling Hagar unmercifully and in passing off Sarai as his sister. Also Job 19:29 would read "that ye may know Shaddai," an appropriate answer to Bildad's challenge in Job 18:21.

WALLENSTEIN, MEIR (1967) "GENIZAH FRAGMENTS IN THE CHETHAM'S LIBRARY, MANCHESTER. *Bulletin John Rylands Library* 50(1):159–177.

> The six Genizah fragments in the Chetham's Library in Manchester include four Biblical manuscripts: Genesis 44:30–45:16 in a Babylonian mashit from about the tenth century, Genesis 44:32–47:24 in Babylonian square writing from about the thirteenth century, Deuteronomy 27:3–28:43 in an Egyptian mashit of about the eleventh century, Job 40:27–42:17 (end) and Proverbs 14:22, 16:20 in Egyptian square writing from about the eleventh century. One non-Biblical manuscript contains two elegies; the other, some material on natural science. For the Biblical fragments and elegies, details in othography and manuscript characteristics are discussed. The poetical features and content of the elegies are also examined. The Hebrew text and translation of the elegies follow.

Waltke, Bruce K. (1976) "THE CREATION ACCOUNT IN GENESIS 1:1–3. Part V: THE THEOLOGY OF GENESIS 1. *Bibliotheca Sacra* 133(529):28–41.

> Gen. 1 revealed to Israel God's attributes of greatness, wisdom, and goodness. In addition, the theology of Gen. 1 is informed by other creation passages such as Ps. 104, Job 38:4–11, Prv. 8:22–31 and Isa. 45:7. The creation account of the OT finds its full explication in Jesus of Nazareth, the God-man. As God, he is Creator, and as man he is the one who is bringing the earth under his dominion.

Watson, Wilfred G. E. (1979) "THE HIDDEN SIMILE IN PSALM 133. *Biblica* 60(1):108–109.

> Ps 133:2–3a contains a tricolon delineated by the recurrence of ke ... seyyored `al, "like flowing down," with an ellipsis of the ke in the middle line, and should be translated: "Like sweet oil on one's head, flowing down over one's beard; / Like Aaron's beard, flowing down over the collar of his robes; / (And) like the dew of Hermon, flowing down over Zion's mountains." Triple similes also occur in 2 Sam 23:4 and Job 7:1b-2, five similes in Hosea 13:7–8, and eleven in Ben Sira 50:6–10.

Watson, Wilfred G. E. (1982) "THE METAPHOR IN JOB 10, 17. *Biblica* 63(2):255–257.

> A Neo-Babylonian text parallel to Job 10:17c provides the key to a correct understanding of this verse. It shows that the Hebrew phrase halipo t wesaba is a military expression meaning "relief-troops." Then dyk in line a must also mean "troops" or "combatants." God is pictured as a commander sending out successive waves of troops against his enemy, Job. Job's words may be ren dered: Yo u renew y our com batants opp osite me,/ -and increase your irrita tion with me-/w ith relief-troo ps again st me."

Watts, R. E. (1990) "The Meaning of `Alaw Yiqpesu Melakim Pihem in Isaiah LII 15. *Vetus Testamentum,n* 40(3)::327-335..

> The clause `alaw yiqpesu melamk im pihem in Isa 52:15 has two ve rbal parallels in Job 5:16 and Ps 107:42. After study of these, it is clear that kings do not shut their m ouths at the serv ant of the Lo rd in surprise, but it is a metonymy of effect, signifying the subjugation of the arrogant kings to the servan t as Yahwe h implem ents his righteousness. SJS

Webster, Edwin C. (1983) "STROPHIC PATTERNS IN JOB 3–28. *J for the Study of the Old Testament* 26:33–60.

> Between the opening and closing narratives, the book of Job has a clear six-fold pattern and a fixed sequence of speakers. Considers the harmon y also to be found w ithin the several speeches ascribed to individual speakers. Strophic patterns complement the ordered macro-structure of the book.

Webster, Douglas D. (1984) "REFLECTIONS ON SUFFERING. *Crux* 20(2):2–8.

> The book of Job recognizes intellectual and moral problems posed by the experience of pain. God still comforts those in pain, even in the context of hospitals, cancer operations, and existentialism.

Webster, Edwin C. (1984) "STROPHIC PATTERNS IN JOB 29–42. *J for the Study of the Old Testament* 30:95–109.

> Continues the argum ent begun in "Stroph ic patterns in Job 3 –28" (JSO T, 1983 , 26:33–6 0. Quantit ative relationships expressed through the number of strophes in a unit again prove applicable in the second part of Job. The two parts are bound together by the narratives which open and close the book.

WEISE, MANFRED (1960) "ISAIAH 57:5f. *Zeitschrift fur die Alttestamentliche Wissenschaft* 72:25–32.

> On the basis o f the auth or's use of the LXX, 1QIs.a, Targum Jonathan, comparisons with Job 21:33; 22:24f; 284; 30:8; Is. 2:19; 7:19 and especially the use of poetic chiasmus, the following translation is arrived at: v. 5 Ye that inflame you rselves (out of lust) am ong the m ighty trees (i.e.) under every evergreen tree Ye that slay children in the clefts (which are found) under rock ledges v. 6 Within the smooth (walls) of the(se) clefts shall be thy fate. Those (i.e. the gods housed in the ev ergreen trees) shall be thy lot Even to them hast thou p oured a drink o ffering, th ou hast o ffered a m eal offering. (Ger.)

Weiss, Gershon (1977) "SHETAR HEREM -EXCOMMUNICATION FORMULARY, FIVE DOCUMENTS FROM THE CAIRO GENIZA. *Gratz College Annual of Jewish Studies* 6:98–120.

> Five documents of herem, excommun ication, from the Cairo Geniza (969– 1250), are here published for the first time. They contain formularies in Hebrew and Aramaic, rich in biblical verses of cursing, drawn from Job, Psalms 109, and Deut. 28, 29. During the awe-inspiring ceremony, the Torah scroll was clad in black and the shofar, the ram's horn, was sound ed. Such a p ractice was a pow erful method of social control in the Middle Ages.

Weiss, R. (1974) "FURTHER NOTES ON THE QUMRAN TARGUM TO JOB. *J of Semitic Studies* 19(1):13–18.

B. Jongeling's article on this Targum (JSS, 1972, 17:191–197) prompted several observations. Several of Jonge ling's remarks are conjectural. Some are based on mistakes of an inex perienced scribe, and recognition of scribal error can solve some cruces interpretum.

Whedbee, J. William (1977) "THE COMEDY OF JOB. *Semeia* 7:1–39.

Suggests that comedy is the most apt generic description of the poem of Job as set in its full and final literary context. Comedy is here not equated with laughter but concerns (1) the book's perception of incongruity and irony, and (2) the basic plot line which leads ultimately to the happiness of the hero and his restoration to a harmonious society. The catego ry of com edy is sufficiently b road and co mprehen sive to emb race the wealth of disparate genres and traditions which have long been noted in the book.

Whitley, C. F. (1972) "THE POSITIVE FORCE OF THE HEBREW PARTICLE BL. *Zeitschrift fur die Alttestamentliche Wissenschaft* 84(2):213–219.

The Hebrew particle bl is usually considered to have only a negative connotation. However, in the OT there are examples where the rendering would be better "ye a, surely." Examines the occuren ce of bl in this light in Ps. 10:15, Ps. 16:2, Ps. 49:13, Prov. 14:7, Isa. 26:18, Isa. 40:24, and Isa. 44:8b. Further, there are certain passages (e.g. 2 Sam. 1:9, Job 27:3, Hos. 14:3, and Ps. 45:14) in which the em endation of kl for bl is unnecessary in view of the possible m eaning "su rely" for bl.

Williams, James G. (1977) "COMEDY, IRONY, INTERCESSION: A FEW NOTES IN RESPONSE. *Semeia* 7:135–145.

In response to articles on the book of Job (in same issue of Se), points out that none of the contribu tors considers the role of Job as intercesso r, althoug h this form s the clim ax of the book and co mes ab out as the result of Jo b's spiritual journey.

Williams, Donald L. (1971) "THE SPEECHES OF JOB. *Review and Expositor* 68(4):469–478.

The third article of a symposium on the b ook of Job. Sees the dialogu e pattern as a part of the dram atic structure of the book: the friends serve as foils or sounding-boards against which Job tests his own reasoning and upon which he builds the sup erstructure of his case. Both Job and the friends ask the same question and search for solution to the identical dilemma. Explores Job's solution to the problem without casting value judgments on the solutions of the friends a caution necessary to keep the total perspective in balance.

Williams, James G. (1978) "DECIPHERING THE UNSPOKEN: THE THEOPHANY OF JOB. *Hebrew Union College Annual* 49:59–72.

Offers a literary interpretation o f Job 38– 42:6 and show s that the speeches of God are related to the rest of the book in a highly subtle fashion and that their m eaning lies in the irony of what is not spok en. Concludes that Job discloses a profo und vie w of human existence in an uncanny world in a literary style that is superb and perfectly match ed to the com plexities and iron ies of existence itself.

Williams, James G. (1971) ""YOU HAVE NOT SPOKEN TRUTH OF ME" MYSTERY AND IRONY IN JOB. *Zeitschrift fur die Alttestamentliche Wissenschaft* 83(2):231–255.

The poet does not take the epilogue to the book of Job seriously, except insofar as it enhances the irony of the dialogue and theophany. Irony arises out of a two-fold experience: the present state of things and a reality over against it, in light of which th e status-quo is felt or tho ught as radically wrong o r deficient. Throu gh the catego ry of irony the poet arrives at two perspectives, the exposure of God and the ex posure of man, throug h which three basic questions may be view ed and answered: (1) W hat is ultimate reality like? (2) What stands out in m an's experience of himself in his world? (3) How to exist given the first two "answers"?

Wissblit, S. (1985) "On the Meaning of Job's Suffering. *Beth Mikra* 104:72–77.

Contrasts the views of Eliphaz, Elihu and God in the whirlwind. The first sees suffering as a gift from God. Job should be grateful, and the suffering will not last forever. The second sees suffering as a special message from God, teaching humanity. The speech of God comes to teach Job that man is not the measure of things, that the reason for the suffering cannot be known, only that God is the source. Only through faith can Job accept this answer. This view is supported by Maimonides, who sees in the chapters a lesson that man cannot compare his wisdom to that of God. (Hebrew)

Wohlgelernter, Devora K. (1981) "DEATH WISH IN THE BIBLE. *Tradition* 19(2):131–140.

The desire for death covers up other feelings: pain, fear, shame, disappointment. If one transcends human weakness and truly appreciates one's position in the cosmos, then endurance, courage, humility and tolerance would follow as corollaries, as we learn from Job, Jeremiah, Elijah and Jonah.

Wolfers, David (1990) "The Volcano in Job 28. *Dor Le Dor,n* 18(4)::234-240..

Job 28 is a poem of three regular stanzas punctuated by the refrain, "Where shall wisdom be found? And what is the place of understanding?" The latter is the theme of the entire poem. Verses 3 and 4 are particularly enigmatic, but can be interpreted and translated: Man puts an end to darkness and he explores to every frontier./The very stone of the underworld erupts in a stream from near some vagrant exile./These forgotten ones, off the beaten track they languish; they wander away from humankind. MC

Wolfers, David (1990) "Science in the Book of Job. *Dor Le Dor,n* 19(1)::18-21..

In Job one finds hints and speculations regarding geologic and other scientific theory. They differ both from Greek views that the world was at any given time just as it always had been; also from the pre-19th cent. catastrophic approaches, for example, Job 14:18-19. The earth in relation to space (26:7). A speculation on the mechanism of gravitation (37:6); mechanism of precipitation (37:6); mechanism of lightning discharge (37:5); diurnal revolution (38:12); nature of the seabed (38:16); reality of unobserved phenomena (38:19); paths of least resistance for both water and electricity, combined with speculation about the super-abundance of Nature, and even the centrality of human affairs in the Cosmos (38:25-29); states of matter (38:29); differing significance of the fixed sky and the planets (38:31, 32); reproductive physiology (38:37, 38); life cycle of inaccessible species (39:1, 2); comparative animal psychology (39:21, 22); reflection on ecology (39:30). MC

Wolfers, David (1988) "Job: The Third Cycle *Dor Le Dor* 17(1):19-25.

Rejects the view that Job 24-27 is a textually corrupt or truncated "third cycle." Chap. 23 deals with the biblical concept of "being cut off." Chap. 24 is a historical document describing the destruction wrought by Sennacherib. It can be compared to the Lamentations of Ipuwer and the Babylonian Theodicy. It is a lament on the vanishing of the compassionate God.

Wolfers, David (1989) "Jot, Tittle and Waw *Dor Le Dor* 17(4):230-236.

Argues that Job 19:23-27 must be translated differently from the various versions. There are numerous occasions of a waw in these passages, which is not recognized by the grammars. The translation "I know my Redeemer liveth" is incorrect and should be translated "and me, that I might know my Redeemer alive and that his last might be fulfilled upon the dust" (19:25). Job seeks a vision of God while he is clothed in the organs of his own flesh.

Wolfers, David (1990) "The Humpty Dumpty Principle in Biblical Translation. *Dor Le Dor,n* 18(3)::141-147..

Contemporary biblical scholars continue to violate the basic principles of biblical interpretation and translation. The case-in-point is the new Jewish Publication Society version of the book of Job (1980). Cites just three examples out of the dozens which are available in Job alone – Job 34:36; 20:25; 21:21. MC

Wolfers, David (1985) "IS JOB AFTER ALL JEWISH? *Dor Le Dor* 14(1):39–44.

There are many allusions in Job to the national destiny of Israel and Judah. What appears as general and individual is really applied to the nation, e.g., Job 8:19, 1 2:17–25 , 24, and 36 . The conclu sion, "the Lo rd turned the captivity of Job," indicates that a national situation is being described.

Wolfers, David (1987) "Elihu: The Provenance and Content of His Speeches *Dor Le Dorn 8* 16(2):90-98.

While a majority of scholars regards Elihu's speeches (Job 32- 37) as extraneous to the book, holds that it is integral. Elihu uses several approaches to reach Job. His examp les really refer to national Israelite events. Midway in his speeches Elihu gives way to despair. He cannot fathom the depths of Job's despair and he becomes Job's spokesman to God.

Wolfers, David (1988) "Job: The Third Cycle. *Dor Le Dor* 16(4):217–226.

Argues against the idea that chaps. 24–27 are a corrupted and truncated "third cycle" of speeches. Argues for the integrity of the existing text. Chap. 25 restates Bildad's case, but its brevity shows that he is becoming exhausted. Chap. 26 is a m asterpiece o f irony. C hap. 27 presents J ob's case and can be compared with Ps. 73.

Wolfson, Elliott R. (1980) "THE DIALECTIC OF FAITH AND DOUBT IN THE PHILOSOPHY OF SOCRATES AND PIETY OF JOB. *Dor Le Dor* 8(4):197–200.

Faith and doubt are organ ically related. He who does not doubt does not believe; he w ho does not believe do es not doubt. For Socrates, to doub t is the first step to know; for Job, to doubt marks the genesis of belief. The doubting of Job is more religious or spiritual than the philosophy of his friends, and the intensity of his doubt is parallel to the firmness of his conviction.

Wolters, Al (1990) ""A Child of Dust and Ashes." *Zeitschrift fur die Alttestamentliche Wissenschaft* 102(1):116- 119.

The text of Job 42:6 shou ld be revocalized (so that "on" becom es "child") and translated as follows: "Therefore I recant an d repen t, a child of dust and ashes."

Wyatt, Nicolas (1990) "The Expression Bekor Mawet in Job XVIII 13 and Its Mythological Background. *Vetus Testamentum,n* 40(2)::207-216..

Bekor mawet, conventionally translated "the firstborn of d eath," ough t to be "Firstborn Death." M ot in Ugaritic mythology was the firstborn son of El. Three other g ods, Yam , Attar and Ba `al, are also sons of E l, but Mot is the ydd il, a sign of legitim ation. If this is Mo t in Job 18:1 3, then Ra`ab (Hunger) a nd 'Ed (D istress) in the preceding and following verses are also personified. SJS

Yancey, Philip. (1986) "When the Facts Don't Add up. *Christianity Today* 30(9):19–23.

When seen as a w hole, the book of Job is not about suffering but about faith. Because of the glimpse `behind the curtain' afforded in chaps. 1 and 2, the author of Job forfeits all elements of narrative tension but one: the question of how Job w ill respond, the question of his faith. No one has exp ressed the pain and unfairness of this world any better than Job. But behind those words of anguish lies a dimly shining truth: Job--and you and I--can, through obedience, join the struggle to reverse that suffering.

Yates, Kyle M., (1971) "UNDERSTANDING THE BOOK OF JOB. *Review and Expositor* 68(4):443–455.

The contemporary appeal of the book of Job is evident from its profound inquiry into the real meaning of life, together with the haunting element of life's mystery. Structures and development of the book are indicated, including problems of unity, historical setting, developm ent of the story, language and po etical style. Backgrounds in relation to Nea r Eastern literature and to Wisdom Literature of Israel, together with the purpose of the book are discussed, including theo logical insights and relation to Hebrew orthodoxy. Includes a selected bibliography on Job.

Yu, Anthony C. (1971) "NEW GODS AND OLD ORDER: TRAGIC THEOLOGY IN THE PROMETHEUS BOUND. *J of American Academy of Religion* 39(1):19–42.

> Discusses various interpretations of Aeschylus' play. Is it merely a drama of mind and emotion? Would its 'lost' sequels provide a reconciliation? Does it parallel Job? Analyzes the movement of the plot in detail, the facets of Zeus's character–piteous and cruel, possessing the attributes of divine sovereignty and yet subject to change–to the insecurity characteristic of a neos tyrannos. Prometheus is also developed by the playwright; a theos or Titan himself, his immortality magnifies his suffering, because it cannot end, and thus highlights his love of mortals. It is his lack of repentance, rather than the crime for which he is being punished, which provokes his continued suffering and thus makes him admirable.

Zamodi, Joseph (1983) "THE WISDOM HYMN (28) AND ITS PLACE IN THE BOOK OF JOB. *Beth Mikra* 94:268–277.

> Rejects all views which seek to detach chap. 28 from the book of Job. Discusses its structure and notes themes that connect with the creation of the world. It makes the point that some wisdom is hidden from man, in contrast with Proverbs, where wisdom is accessible and beckons to mankind. Chap. 28 is a reflection of the wisdom of the author, which may even go beyond the view expressed in the answer of God to Job. The main point is that Job/man renounces his demand to understand why he is being punished, not out of fear but from a mature recognition of human limitations. Like chap. 14, which ends the first cycle of speeches, chap. 28 ends the second. (Hebrew)

Zink, James K. (1965) "IMPATIENT JOB: AN INTERPRETATION OF JOB 1925–27. *J of Biblical Literature* 84:147–152.

> (No. 2).-In Job 19:25–27 there is (1) no hope of a restoration to health; (2) no hope of vindication before death; (3) no hope that vindication after death would be appreciated. It is literally a complaint that any help that may be forthcoming will be too late. Job is here seen as an impatient man who does not want eulogies at his grave. He is pleading: "Vindicate me now, otherwise don't bother."

Zuckerman, Bruce (1987) "The Date of 11Q Targum Job: A Paleographic Consideration of its Vorlage. *J for the Study of Pseudepigrapha* 1:57–78.

> Searching for a terminus a quo for 11Qtg Job, notes that grammatical features are too open to scribal change to be of any value. He looks to the Vorlage's script type, reconstructed by examining possible misreadings of the Vorlage, leading to mistakes in the preserved text, for example, confusing bm for bry. Concludes that Hebrew text(s) most likely behind the targum is/are of later Hasmonean or even early Herodian script.

Zurro, Eduardo (1981) "DISEMIA DE BRH Y PARALELISMO BIFRONTE EN JOB 9,26. *Biblica* 62(4):546–547.

> Barehu in Job 9:25 is not from brh I, "to flee," but from brh, II, "to be wicked," and thus this verse should be translated: "And my days are swifter than a messenger,/ They are disappointing, they see no good." This meaning is supported by cognate words in TM.75.G.2000 + v. III3f; etc. in the Ebla tablets, in the Punic inscription KAI 89 (CIS I, 6068)4, and the hapax *mibrah in Ezek 17:21. (Spanish)

Zurro, Eduardo (1980) "LA RAIZ BRH' II Y EL HAPAX *MIBRAH, (EZ 17, 21) (The Root brh and the Hapax mibrah (Ezek 17:21). *Biblica* 61(3):412–415.

> The hapax mibrah, in Ezek 17:21 is not to be derived from brh I, "to flee," but from brh II, "(to be) wicked." Then vv 20–21a should be translated: Him I will bring to Babylon / and there dispute judicially with him / concerning the treason which he perpetrated against me / and all his wickedness. This is supported by the occurrences of brh II in Punic Inscription KAI 79; Prov 19:26a; 1 Chron 12:16; Job 41:20; and 1 Chron 3:22. (Spanish)